THE ROMAN EMPIRE
SHOWING PAUL'S JOURNEYS

BASED ON RECENT EXPLORATIONS
OF STERRETT, RAMSAY AND OTHERS.

PAUL'S JOURNEYS

First Journey I
Second " II
Third " III
Voyage to Rome IIII

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EUXINE OR BLACK SEA
RACE
PONTUS AND BITHYNIA
PAPHLAGONIA
GALATIA
CAPPADOCIA
ARMENIA
Amisos
Byzantium
Amasia
Comana
Ancyra
Artemea
Troas
Assos
MYSIA
Adramyttium
Dorylaion
R. Tembris
Pessinus
R. Halys
Kotiaion
PHRYGIA OF ASIA
Mytylene
Pergamos
LYDIA
ASIA
TYLON
Caesarea
Comana
Sardis
Philadelphia
Antioch
Tyana
Taurus Mts
Chios
Smyrna
Apamea
Iconium
Hierapolis
Ephesus
Laodicea
Colossae
PISIDIA
Adada
LYCAONIA
Lystra
Derbe
ISAURICA
Taurus
Samos
Miletus
CARIA
Trogyllium
Taurus
Perga
PAMPHYLIA
CILICIA
TRACHEIA
Tarsus
Patmos
Cos
Cnidus
LYCIA
Attalia
Korakesion
Seleucia
Seleucia
Antioch
Rhodes
Sea of Pamphylia
Sea of Cilicia
Anemourion
Patara
Salamis
CYPRUS
Cition
Paphos
C. Salmone
Fair Havens
Damascus
Sidon
Tyre
Caesarea Philippi
Ptolemais
TRACHONITIS
TURAEA
KING. OF ITUREA II
PHOENICIA
GALILEE
SAMARIA
PERAEA
Caesarea
Samaria
Joppa
Lydda
Jerusalem
Azotus
Gaza
JUDAEA
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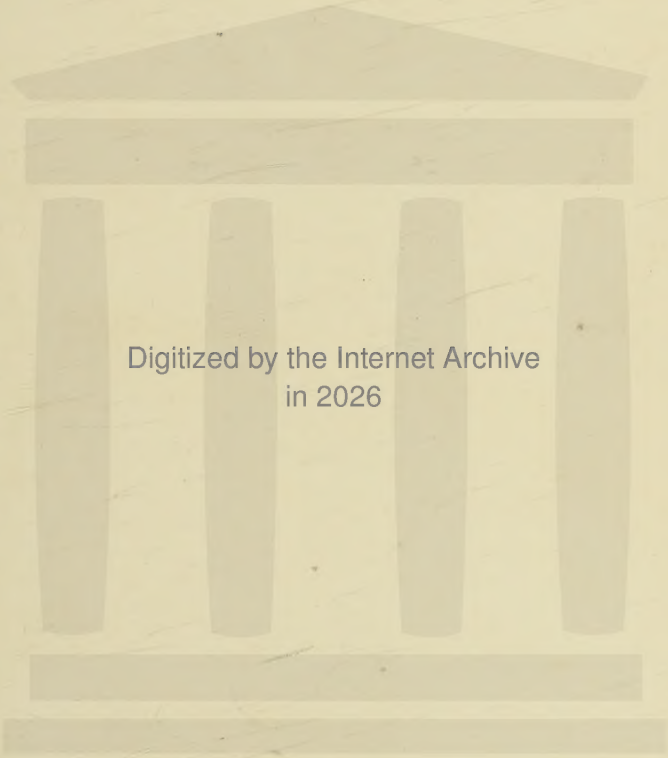

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ENTRANCE TO DAMASCUS. (*From a Photograph by Bonfils.*)

Toll-house in front, to the left. Iron bridge for diligence, and station, to the right. Public gardens and barracks for gendarmes in right background, next to government palace (not seen). Stone bridge in distance.

[GREEN FUND BOOK, No. 11.]

COMMENTARY ON THE ACTS.

GIVING

THE COMMON VERSION, 1611, THE REVISED VERSION, 1881
(AMERICAN READINGS AND RENDERINGS),

WITH

CRITICAL, EXEGETICAL AND APPLICATIVE NOTES, AND
ILLUSTRATIONS FROM LIFE AND HISTORY
IN THE EAST.

BY

EDWIN W. RICE, D.D.,

AUTHOR OF "COMMENTARIES" ON MATTHEW, MARK, LUKE AND JOHN, "PEOPLE'S DICTIONARY OF THE BIBLE," "OUR SIXTY-SIX SACRED BOOKS," ETC.

THIRD EDITION.

MAPS, ENGRAVINGS FROM PHOTOGRAPHS, BY BONFILS, GOOD, JORDAN, AND OTHERS, AND FROM ORIGINAL SKETCHES.

THE UNION PRESS,
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1900.

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PREFACE.

The book of the Acts is an authentic account of the spread of Christianity over the world in apostolic times. Recent discussions have given fresh interest in the study of it, and readers of my previous Commentaries on the Gospels have desired a similar work upon the Acts, the last of the historical books.

Nearly two years of special study and thought have been given to the preparation of the volume. My purpose has been:

1. To aid one to read the Acts as if he were living in the Roman empire in apostolic times, and mingling with its mixed populations, seeing their varied habits of life, hearing their varied speech, and becoming familiar with Jewish, Greek and Roman scenes, customs and thought.

2. To give the accumulated results of critical learning in the interpretation of the Acts clearly, concisely and free from speculations which tend to unsettle faith in the word of God.

3. To help the reader more clearly to perceive the Oriental peculiarities of life and of thought in which Christianity began.

4. To give the full text of the Common English Version of 1611, side by side with the Revised Version of 1881 in the form preferred by the American revisers.

5. To group the comments under topical divisions, and also under each verse, for quick reference to any clause of any chapter or verse in the book.

In the Introduction the latest approved results of learned investigations are presented, bearing upon the authorship, composition, credibility and chronology of the Acts.

The chronological table of events, rulers and high priests, and the complete list of places visited by Paul in his journeys, it is believed will be found convenient and valuable.

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In the Appendix several important topics, such as community of goods, Christian unity, languages of Asia Minor, elders and bishops, receive special treatment in separate articles.

The researches of recent explorers, and the theories of leading critical schools respecting the composition and interpretation of the Acts, from the ancient Alexandrian to the latest modern school, have been candidly considered, and whatever results seemed of value in them have been wrought into this book. Special attention has been given to the able modern works on the life of the apostle Paul, a field in which English and American students have won and hold the foremost place among Biblical scholars.

The author is indebted to these writers for many fresh views upon the history of the planting of Christianity, for which credit is given throughout the volume. Special acknowledgments are due to the Rev. Moseley H. Williams for critical suggestions, while carefully reading the proofs.

EDWIN W. RICE.

PHILADELPHIA, *June*, 1896.

PREFACE TO THE THIRD EDITION.

The researches and discussions of the past four years have materially reinforced the arguments for the unity of authorship of The Acts, and have tended to confirm the conclusions supported in this volume. A few changes and corrections suggested by critical readers have been made in this edition, in the hope that it may continue to receive the marked favor accorded to the previous issues.

EDWIN W. RICE.

PHILADELPHIA, *April*, 1900.

THE ACTS.

INTRODUCTION.

I. TITLE.—The title of this work in modern versions—"The Acts of the Apostles" or "Acts of the Holy Apostles"—was certainly not given to it by the author; for there is no good evidence that he prefixed any title to this or to his former treatise, the third Gospel. Great variations in the title appear in the older Greek copies of the Acts that have been preserved to our times. For example, the Sinaitic Manuscript, written in the fourth century, has at the beginning the title Πράξεις, "Acts," or strictly "Doings," but at its close reads Πράξεις αποστόλων, "Acts of Apostles"; which the Vatican Manuscript, also of the fourth century, has at the beginning of the work, but in its margins calls it "Acts" only. The Alexandrian Manuscript, of the fourth or fifth century, and several smaller and later manuscripts give "Acts of the Holy Apostles." The modern critical Greek editions of the New Testament by Tregelles, Lachmann, Alford, and Westcott and Hort give the title "Acts of the Apostles"; but Tischendorf follows the Sinaitic Manuscript and reads simply "Acts." The Revised Greek Testament, however, gives "Acts of the Holy Apostles." The prevailing title in English versions, from Tyndale's (including the Douai and King James) to the Revised Version of 1881, is "The Acts of the Apostles"; a title too broad for the contents of the book, since they chiefly relate the "acts" or teaching and work of Peter and Paul, and not the acts of all the apostles. The earliest known title was clearly the short one, simply "Acts" or "Doings." Later the longer title was probably added to distinguish it from various spurious works purporting to relate the doings of individual apostles, and which appeared under the similar title of the "Acts," as "Acts of Peter and Paul," "Acts of Paul and Theckla," "Acts of Barnabas," and several others of like title.

II. AUTHOR.—The book of Acts does not state the name of its author. The best critics almost universally agree, however, that the Acts and the third Gospel were composed by the same writer. The evidence that the author was Luke is threefold:

1, the uniform testimony of early Christian writers; 2, the internal evidence of the relation of the Acts to the third Gospel—as the identity

of the language and style, and of the person addressed; 3, Luke alone fills the conditions required in the writer of the book.

1. *The Testimony of Early Christian Writers.*—Eusebius, the learned historian of the early church, who wrote between 260 and 340 A.D., says: "Luke, a native of Antioch, by profession a physician, having associated for the most part with Paul, and having companied not a little with the other apostles, has left us examples of that art of healing of souls which he acquired from them, in two inspired books, one in the Gospel . . . the other in the Acts of the Apostles, which he composed not from report, as in the other case [that of the Gospel], but from what he had himself observed."* Again he says: "Luke, who wrote the Acts of the Apostles, after showing that Paul passed two whole years as a prisoner . . . brings his history to a close." † He thus clearly describes the book of the Acts now found in the Christian Scriptures. Jerome, about 340–420 A.D., likewise calls "the Acts of the Apostles, another work of Luke, the physician (whose praise is in the Gospel)," and says it "contains a history of the infant church." ‡ Tertullian, about 160–220 A.D., was a companion of apostolic men such as Ignatius, Polycarp and Clement of Rome, who had seen the apostles. In his writings which have been preserved to our times there are nearly 100 quotations from the Acts, some of them long passages, and he uniformly ascribes the book to Luke." § Clement of Alexandria, about 160–220 A.D., also quotes from the book, saying, "As Luke in the Acts of the Apostles records Paul to have said." ‖ Irenæus, 130–202 A.D., quotes the Acts, ascribing the book to Luke.¶ The Muratorian Fragment is a very ancient document by a Roman writer who wrote as early as 170 A.D. This document, which has come down to us, notes that the book was chiefly the work of an eye-witness, saying: "The acts of all the apostles are written in one book. Luke explains to the most excellent Theophilus everything that had happened in his presence." Moreover, in the scanty remains of the writings of apostolic men, as Justin, Polycarp, and others, that have been preserved to our times, there are many expressions which, all candid critics admit, prove a familiarity with the book of Acts; yet in their informal method of quoting Scriptures we would not expect them to mention, and they do not mention, the name of the writer. The remark of Chrysostom, 347–407 A.D., respecting the ignorance or neglect of the Acts in certain quarters, in his day, and his eloquent plea to have it read and better understood, also proves that he in common with other devout and learned Christians of his age accept-

* Eusebius, *Eccl. Hist.*, bk. 3, ch. 4.
† Eusebius, *Eccl. Hist.*, bk. 2, ch. 22; compare also 2:11.
‡ Compare also Jerome, *De Viri Illust.*, c. 8.
§ *De Jeju.*, c. 10.
‖ *Stromata*, lib. 5, c. 12.
¶ *Adv. Hæres*, 3:14, 1.

ed it as a work by Luke, and held it to be a book of divine authority in the church. Modern critics note that Photius, of the ninth century, refers to some in his day who were uncertain whether the Acts was written by Clement of Rome, Barnabas, or Luke. Yet Photius is certain that the work must be ascribed to Luke. As those he mentions belong to the mediæval "dark ages," their conjectures are not worthy of serious consideration, in view of the uniform and clear testimony of early Christian writers, who heard apostolic men. If they had been mistaken in asserting that Luke wrote the Acts, there were those living in their day who had heard the apostles themselves, and they would surely have corrected such a mistake.

2. *The Internal Evidence.*—(1) The writer addresses the work to Theophilus, to whom he says he had written a former treatise relating the work and teaching of Jesus. The majority of critical writers agree that this designates the third Gospel. (2) There are about 50 words and almost as many characteristic phrases that are common to the third Gospel and the Acts. These tend to confirm the unity of their authorship. For example, technical medical terms occur in both books, and the nearly 50 Greek words that are peculiar to these two works, and that are not found elsewhere in New Testament writings, are strong internal evidence that the two books were written by the same author, as the early Christian writers affirm. (3) Indeed there is a resemblance in the order and thought, in the progress of the narratives, as well as a unity of style and of doctrine in the two books, that further attest that both were by the same author.* (4) Again, there is a similarity of tone in the two books; the two were designed for a similar class of persons, and the various indications respecting the education, profession and religious character of the writer himself all point to the same author. Therefore it follows, (5) That all the evidences which prove that Luke wrote the third Gospel also prove that he wrote the book of the Acts.†

3. *Luke alone Fulfills the Required Conditions.*—(1) The writer of the Acts must have been a companion of Paul at Troas, as is clear from the "we" of Acts 16 : 10, 11, 12, 13, 15, 16, 17, which occurs at least seven times in as many verses; and "us" occurs six times in the same verses. And again, the writer was with Paul on his journey from Philippi to Miletus and Jerusalem, as the "we" and "us" in Acts 20 : 5 to 21 : 18, R. V., indicate; for these words occur over 35 times in this section alone. See Revised Version. Again, the writer was a companion of Paul in his journey to Rome, Acts 27 : 1 to 28 : 16, since the words "we" and "us" occur nearly 40 times in this section of the narrative. Now Luke alone satisfies these and the other conditions required. Some modern critics have offered the conjecture that Timothy or Silas was the

* See Canon Cook's *Intro. to Acts*, pp. 328–332.

† See Rice, *Commentary on Luke*, pp. 5–10.

writer of the Acts, and have urged it with more keenness than candor. Timothy, however, could not have been the writer, since in Acts 20 : 1–6 it is said that he and others sailed from Philippi and "tarried for us at Troas"; the "us" here clearly including the writer, who must have been some other than Timothy, since he was already waiting at Troas, and could not have been of the "us" who had not yet reached that place. Nor could Silas have been the writer, for it is not credible that he would have included himself with the "chief men among the brethren," as the writer speaks of Silas in Acts 15 : 22. Moreover, if Silas were the writer he would not have been likely to speak of himself and his companions as "they" in Acts 16 : 4 and 17 : 1, and as "we" in Acts 16 : 10, when he was present all the time. Besides, early writers do not ascribe the Acts to Timothy, Silas, or any other companion of Paul, nor would any other fit the conditions as Luke does, nor can any of the others be satisfactorily shown to have been the author of the third Gospel. Therefore, that Luke was the writer of the Acts is shown (1) by the uniform testimony of early Christian writers; (2) by the internal evidence from the book itself, and from the third Gospel, as implied by the person addressed, the unity in thought, style, and tone of the works, and by the conditions required in the narrative itself and by the facts given in the Epistles; conditions that are fulfilled in Luke alone.

4. Was the entire book of Acts written by one person? The great majority of ancient and modern critics say, yes. A few belonging to the Tübingen school say, no, and have attempted to show that some unknown writer of the second century pieced the accounts of Paul's journeys into his own writing to fill out the book. But their conjecture is without satisfactory argument in its support, and breaks down from its own clumsiness. It could not be denied that the "we" sections were written by an eye-witness; yet on this conjecture of another author, it must be asserted that he placed these sections in his book not only without rewriting, but without even changing the "we" in those sections into "they."* This slovenly work is in such marked contrast with the trained and polished literary style the author manifested throughout all the other portions of the book, that even Renan declares it inadmissible to ascribe such clumsiness to the writer of the Acts. Moreover, the same linguistic peculiarities are found throughout the entire book. Over 60 terms and expressions that are peculiar to the writer or that are favorites with him have been noted, and these are scattered through every portion of the book, including the "we" sections.† Again, besides these linguistic peculiarities, there is a unity of style and a sameness of literary characteristics throughout the work which imply the same writer. The differences or variations are those

* Baur explains this by resorting to the lame excuse that the writer forgot his rôle.

† For list see Davidson's Introduction, 1st ed., pp. 4–6.

only which might be looked for from the different character of the events, of the circumstances, and of the matter related. For example, in the speeches of Gamaliel, Stephen, Peter, and Paul, and in the letters of the apostles and of Lysias, which the writer deftly works into his narrative apparently with unconscious literary art, some variation in the style from that shown in his relation of facts and events which he witnessed might be expected. These variations appear, blended with the prevailing features of unity of style. All these linguistic and other internal evidences establish beyond reasonable doubt that the Acts was written by one author, and further confirm the historical testimony that the author was Luke.

5. Luke, we know, was (1) A companion of Paul, for the apostle writes, "only Luke is with me," 2 Tim. 4 : 11. The "we" sections in Acts also show that he journeyed with Paul. (2) He was a physician: "Luke, the beloved physician," Col. 4 : 14. His presence with Paul indicates that Luke sometimes prescribed for the apostle. Compare 2 Cor. 2 : 12, 13; 7 : 5, 6, with Acts 16 : 8, 10, and notice that at Troas Luke joined Paul, and the reason for needing the physician is seen in the apostle's remark that his "flesh had no rest." In this depressed state he was comforted in mind by the coming also of Titus. (3) Luke was a Christian disciple, and a laborer in the gospel: "Mark, Aristarchus, Demas, Luke, my fellow-workers," Philem. 23, 24, R. V. (4) He was a Greek proselyte, not a native Jew, since Paul does not name him among the Jews of the circumcision, but in another list. See Col. 4 : 10–14. Luke's introductions to the Gospel and to the Acts especially show a familiarity with Greek literature. (5) He made several journeys with Paul, and was with him in Rome. Compare Acts 16 : 10; 20 : 5, 6; 21 : 1–8; 27 : 1; 28 : 2–16, with 2 Tim. 4 : 11. Of his early and later life nothing definite is known. Eusebius reports that Luke was a native of Antioch, and Jerome also says the same, and that he ended his days in Achaia. Recent critics, however, think that these statements of Eusebius and Jerome require confirmation.*

III. Design.—The object of the writer of the Acts can be best learned from the introductory and other statements in the book itself, compared with the introduction to the third Gospel. Some have conjectured that the chief object was to exhibit a real or ideal harmony between Jewish believers, represented by Peter, and Gentile believers, represented by Paul. Germans call it "tendency-writing"; and some carry it so far as to intimate that the historic facts have been warped, or selected for the pupose of supporting this fanciful theory. The germ of this idea is as old as the so-called Clementine writings of the second or third century. It was alleged that in the Acts Peter is represented to be quite Pauline in teaching and spirit, while Paul is depicted more

*See Rice, *Commentary on Luke*, pp. 8–10.

Petrine in doctrine and feelings than in other New Testament writings. These critics point to certain phrases in the Epistles which they say present these apostles as holding antagonistic views.

But a careful examination of the Acts proves the conjecture to be without foundation. For the writer of the Acts honestly and frankly records differences of opinion between Jewish and Gentile believers again and again, while he also records the deeper agreement of these parties upon the fundamental truths of their faith. For example, he notes the murmurings of the Grecian Jews in regard to the Hebrews, Acts 6 : 1 ; the differences between the apostles and Peter over the conversion of Cornelius, Acts 11 : 1–18 ; the sharp discussion at Antioch over circumcision, Acts 15 : 1–31 ; and the dispute between Paul and Barnabas and their separation, Acts 15 : 38, 39. If, however, beneath these conflicting views, which are not concealed, the writer of the Acts saw and presented a profound and broad agreement upon the basal principles and doctrines of their Christian faith, why should this be deemed a fault? Would he not be more justly chargeable with wrong if he had not conveyed the impression of this true and substantial unity of doctrine and belief, not only of Peter and Paul, but even of all the apostles? The diversity of views related to matters that were racial, temporal and superficial—to things non-essential and comparatively of minor importance ; but upon the deeper verities of the Christian faith, the apostles were of one mind, in "one accord." Why should not the writer of the Acts emphasize this broader fact, that the disciples were of the same great brotherhood, having one Lord, one faith and one baptism? Would he not have been false to the fundamental truths of our holy religion had he not set forth these facts in a record of the beginnings of Christianity? So the "tendency" conjecture is itself found to be chargeable with warping the facts of history to support a fanciful theory.

Others suppose the object of the writer was to show that the world's religious history was under the power of the Holy Spirit, a fact which is surely illustrated by the book of Acts. Some have adopted Chrysostom's description of its contents and call it "the doctrine of the Holy Spirit," or, following Œcumenius, term it "the Gospel of the Holy Spirit." The ministry of the Spirit is certainly set forth more clearly and distinctly in this book than perhaps in any other portion of Scripture.

Without now adopting these as the chief purpose of the Acts, let us consider what the writer himself indicates as his object. The author clearly connects the Acts with a "former treatise," Acts 1 : 1, and implies that his purpose is to write a sequel to the previous narrative. Accepting the evidences that the "former treatise," "concerning all that Jesus began both to do and to teach," describes the third Gospel, it is fair to infer from the introductory sentences of this second narra-

tive that the writer's purpose in this sequel was similar to his design in writing the first treatise. He expressly says that his purpose in the former treatise was to assure "Theophilus" of "the certainty concerning the things (or 'words') wherein thou wast instructed," Luke 1:4, R. V. Now the second treatise is addressed also to Theophilus, not for *his* information alone, however, but for that of all Christians, and contains an account of what some of the apostles began to do and to teach after Jesus "was taken up" to heaven, and compels the reader to conclude that the purpose here also is the same as before.

But observe that it was only to note what Jesus began to do; so here we should expect a record only of what the disciples began to do after receiving the Holy Spirit.

The purpose then, we infer, is to record beginnings only of Christian organizations at many different places. He has, in fact, recorded such beginnings from Jerusalem to Rome. But he does not give a complete history of the founding and spread of Christianity. Thus the beginnings of apostolic work at Jerusalem are recorded, including the gift of the Holy Spirit and the proclamation of the gospel until their adversaries said the city was filled with their doctrine. But after the arrest of Stephen and his defence and death, the author says little of the progress of the teaching at Jerusalem.

The beginnings made in Samaria and Judæa are next recorded. But to introduce this step in the spread of Christianity, and to show how Christianity was the fruit of Judaism, and that it was destined to be the religion for all the world, Stephen's argument or defence before the Jews is given at greater length than any other speech reported in the Acts. This is thus fully recorded, no doubt, partly because it states with clearness and great force the arguments for the wider proclamation of the gospel, with the historic reasons why all devout Jews should accept and heartily promote this new development of their faith. The conversion of Saul naturally as well as historically, therefore, follows the account of the beginnings made by Philip in Samaria, and of the way a similar Christian beginning was made in far-away Ethiopia through Philip's baptism of the eunuch.

The mission of Peter to Cornelius shows how the door was actually opened in one direction, for the introduction of the new faith among the Gentiles while that apostle was fostering the Christian beginnings already made in various parts of Judæa. His brief apology or defence for going among the uncircumcised satisfied his brethren at Jerusalem, who were now convinced that God designed the gospel for the Gentiles also.

The mission of Barnabas and Paul, and the missions of Paul and his co-workers, occupy the latter portion of the Acts, and fill more than half of the entire book. But here again the author records the beginnings only of Christian societies in various places, from Antioch in

Syria to cities in Cyprus, in many provinces of Asia Minor, in Macedonia, in Achaia (Greece), with hints of similar beginnings in northern Africa, ending his narrative with a record of Paul's busy labors while a prisoner at Rome, the metropolis of the world. Thus a brief examination of the contents of the Acts confirms the view that the author's design was to note the beginnings only of Christianity, as he intimates that in the "former treatise" he narrated what Jesus began to do and to teach. This second treatise, he further intimates, is a sequel to or continuance of the first, telling what some apostles began to do and to teach in his name after the ascension of Jesus.

In this view the book would not be expected to give a full history of the work of Peter, or even of Paul, much less of all the apostles. Nor would it be expected to contain a complete history of the spread of Christianity. Those, therefore, who speak of the Acts as a broken and fragmentary history of the founding and spread of Christianity do not look at the book from the proper point of view. The writer does not profess to present a history of early Christianity; for then he would have recorded the acts of other apostles, and many other labors of the two great apostles Peter and Paul, which he has obviously omitted. The facts that are given are sufficient, however, to illustrate the principles on which Christian communities were organized, and the methods pursued for the extension and establishment of the Christian religion in chief centres of the then civilized world.

IV. Sources.—The sources of the narrative in the Acts were obviously many, for the writer was a man of education, an extensive traveller, and personally acquainted with several of the apostles and evangelists, and had been an intelligent observer of the results of their labors in many of the chief cities where they had proclaimed the gospel.

Assuming that the book was written under the inspiration and guidance of the Holy Spirit, the human sources of the Acts may be classed under three heads: 1, facts gained from personal observation; 2, those gained from living witnesses; 3, those drawn from written documents.

1. *Personal Observation.*—Much of the latter part of the Acts was written by an eye-witness; for the first person is used in Acts 16 : 10, "we endeavored to go into Macedonia," where the writer joined Paul. He appears to have remained at Philippi, as after leaving it the third person is used; but the first person is again used in the narrative of the journey from Philippi to Troas, Acts 20 : 5, 6, and the writer continued with Paul to Jerusalem—see Acts 21 : 1, 17, 18—and is found with the apostle when he sailed from Cæsarea for Rome, Acts 27 : 1; and was with him during that voyage and shipwreck until the apostle reached Rome. See Acts 27 : 18–28; 28 : 16. The facts in all these portions of the book, therefore, the author could gain from personal observation.

2. *From Living Witnesses.*—In the preface to his Gospel, Luke tells Theophilus that the things there related were "delivered" "unto us" by those who from the beginning were "eye-witnesses and ministers of the word," Luke 1:2. Thus he might get from Paul himself the account of Saul's participation in the death of Stephen, and of the apostle's conversion given in Acts 7:57 to 8:3, and 9:1–31. Paul might also have informed him of the facts in Acts 11:19–30 and 12:25 to 16:9, and also those in 17:1 to 20:4. The facts respecting the work of Philip, Luke might have heard from the evangelist himself, while he was entertained by Philip at Cæsarea, Acts 21:8. The mission and work of Peter and of the other apostles, recorded in the early part of the book, would naturally be reported by the apostles when Luke was at Jerusalem, Acts 21:17, 18.

3. *Written Documents.*—The only evidence that Luke drew any of his materials from written sources is internal and circumstantial. There are linguistic evidences that the letter of the council at Jerusalem and the letter of Lysias to Felix are a substantial reproduction of the written copies. There are similar peculiar characteristics in the speech of Stephen, and of the addresses of Peter and in one of those of Paul, that suggest a written rather than an oral report as the basis. But how far this was the case is largely a matter of conjecture. For example, the address of Paul in the Hebrew language, Acts 22:1–21, appears in the Greek with certain expressions peculiar to Paul, but on the other hand with other peculiar terms that mark it as a translation characteristic of Luke's style. Meyer, with his usual good judgment, remarks: "Luke, besides the special communications which he had received from Paul and from intercourse with apostolic men, besides oral tradition generally, and besides, in part, his own personal knowledge (the latter from 16:10 onwards), also made use of written documents. But he merely made use of them, and did not simply string them together." "For the use, at any rate, has taken place with such independent manipulation that the attempts accurately to point out the several documentary sources employed, particularly as regards their limits and the elements of them that have remained unaltered, fail to lead to any sure result.* With what accuracy Luke selected materials from these various sources of information, under the guidance of the Holy Spirit, has been tested by intelligent students of sacred and secular history in a great variety of instances; and in many cases where it was supposed by some that the writer was only partially informed, later and more thorough research has proved that Luke was precise in the use of terms, and minutely accurate in the relation of facts.

V. Credibility.—It does not come within the plan of this work particularly to note the attempts which have been made to impugn the

* H. A. W. Meyer, *Commentary on Acts*, 2d Eng. ed., American ed., 1889.

credibility of the Acts by those who try to show that it was written in the second century, or by those who allege it was written to show the pre-eminence of Paul, or to represent an ideal harmony between Jew and Gentile Christians. These objections have been ably answered by critical scholars in Germany and England, as well as by some in America.

1. The credibility of the Acts has been maintained from that kind of internal evidence known as the "undesigned coincidences" between the Acts and the Epistles of Paul, by Biscoe, Blunt, Rawlinson, and especially by Paley, to whom the reader is referred.

2. It has been further proven by the accuracy of its topographical details. For example, it was formerly asserted that Luke's account of the voyage and shipwreck of Paul was so full of inaccuracies in its geographical allusions as to impair its credibility; but more thorough exploration of the Mediterranean Sea around the island of Malta by James Smith of Jordanhill and others has completely verified the accuracy of Luke even to the minutest topographical details. Places as obscure as Fair Havens and Lasea are shown to be accurately noted, and even the depth of the sea and the nature of the bottom precisely stated. Similar confirmations of Luke's accuracy in noting the places of Asia Minor have been made (not to mention many others) by the explorations in those regions of Prof. Sterrett and Prof. W. M. Ramsay, and by the excavations of Mr. J. T. Wood at Ephesus.

3. Historical allusions which were suspected, because not elsewhere noted, have also recently been verified by unexpected discoveries. For example, Luke called the rulers at Thessalonica *politarchs*, a title not known to belong there until the recent discovery of an ancient arch at that place having an inscription giving this very title to the rulers of that city. So Luke speaks of the *protos* of Malta, the *Asiarchs* and *town clerk* of Ephesus, the *prætors* of Philippi, terms that once seemed to lack confirmation, but have all been shown to be exact designations. Moreover, these matters were of such a purely local and temporary character that only a writer living in that period, and well informed, could have escaped confusion and error in his account.

4. Accuracy in alluding to customs and laws further establishes the credibility of the Acts. For example, the prevalence of magical arts at Ephesus and in Cyprus is confirmed by late researches. The heretofore obscure passages referring to colonial privileges at Philippi, of a dialect in Lycaonia, the legal action of Gallio, the bribe-loving Festus, and multitudes of other incidental allusions to local customs in which an inventor of a story would almost constantly and hopelessly blunder, are found to be made with the greatest precision in the Acts.

5. Its artless simplicity is evidence of its truthfulness and credibility. Dean Howson has called attention to the admirable descriptions, for example, of the mobs at Ephesus and at Jerusalem, as evi-

dences of the truthfulness of the record. "What an air of reality," he exclaimed, "pervades these two stories!"* The wise speech of the town clerk in appeasing the tumult, the tact of the apostle in speaking in Greek to the Roman captain, and then turning to address an angry crowd in Hebrew, is related with the vividness and simplicity of an eye-witness. So also the opinion of the islanders in Melita that Paul was a murderer because a viper fastened on his hand, and then, as the viper did not harm him, the sudden and remarkable change in their minds to the belief that he was a god, are instances of that thoroughly natural depicting of nice distinctions in human character so true to life that they bear the impress of an eye-witness to the facts. Again, with what artlessness does Luke narrate the dispute about some widows in the early church, the selling of possessions for the common good, the lying of Ananias and Sapphira, the sordidness of Simon Magus, the contention of Barnabas and Paul, the perplexing answer or rebuke of Paul to the high priest, making it impossible fairly to discover any effort to compose a story, any labor to maintain consistency or to support some half-concealed purpose, or any concern regarding the history, except simply to tell in the frankest way what had actually taken place. In short, the monumental, linguistic and scientific evidence, in the words of the late Dr. Schaff, "outweighs critical conjectures, and is an irresistible vindication of the historical accuracy and credibility of Luke."†

VI. DATE.—When the Acts was written is not certainly known; but it cannot be placed earlier than 63 A.D., and there are well-nigh insuperable objections to putting it later than 70 A.D.

1. It was certainly written after the third Gospel, Acts 1:1.

2. Some who maintain that Luke's Gospel was composed during Paul's imprisonment at Cæsarea place the composition of the Acts at Rome, near the close of Paul's two years' detention there awaiting trial, or about 63 A.D.; and this date seems on the whole to have the least serious difficulties. Moreover, it is conceded by critics of nearly all shades of view that the "we" sections were written by an eye-witness. These were composed, therefore, before 63 A.D. Some of the advanced critical school, it is true, concede this, yet try to save their main theory, that the other portions were written in the second century. Of these theories, Prof. Salmon humorously says they "are like some living beings of low organization, which it is hard to kill, because when you lay hold of one of them, the creature will leave half its body in your hands, and walk off without suffering any apparent inconvenience."‡

3. The descriptions referring to Jerusalem throughout the book con-

* Rev. J. S. Howson, D.D., *Evidential Value of the Acts*, p. 28.

† *History of the Christian Church*, vol. i. p. 737, Rev. ed.

‡ Prof. George Salmon, D.D., *Hist. Intro. to Study of N. T.*, 3d ed., p. 312.

vey the impression to the general reader that the city was still standing in its grandeur. This would put the composition of the Acts before 70 A.D.

4. The absence of allusions to Paul's Epistles are against a late, and in favor of an early, date for the Acts.

5. The silence of the Acts respecting the death of Paul, and even the result of his trial at Rome, cannot be easily explained except upon the supposition that the book was written before these events took place. The simple explanation why Luke tells no more would then be that when he wrote, nothing more respecting Paul's trial had yet occurred. All these facts point to 63 A.D. as the most probable date for the composition of the Acts.

VII. Place of Composition.—This depends largely, but not wholly, upon the date. The prevailing yet not uniform early tradition was that it was written at Rome. Luke certainly went to Rome with Paul, Acts 28 : 16, and he was with Paul while the latter was a prisoner there, Col. 4 : 14; 2 Tim. 4 : 11; Philem. 23, 24. Some suppose, however, that Luke did not remain with Paul at Rome during those "two years," Acts 28 : 30, but that he went to Philippi, where he had spent some years, and hence that he may have written the Acts from Philippi. Others, again, suppose that it was written from Antioch. But the weight of evidence at present favors the prevailing early tradition that the book was written at Rome.

VIII.—Geography in the Acts.—The Roman empire had two different systems of governing its dominions. Over rich and populous provinces rulers from Rome were placed, with well-nigh absolute powers. Over the turbulent, unproductive territories often a native ruler, called king, ethnarch or tetrarch, was placed, nominally independent, but really subordinate. Both these systems prevailed in Asia Minor and in Europe in the period covered by the Acts.

The area of these political provinces was subject to frequent and arbitrary changes. The old name remained in popular usage after the territory it represented had ceased to be a political division. Thus the popular names of districts and the proper names of Roman provinces became mixed together in inextricable confusion. So Mysia, Lycaonia, Phrygia and Pisidia represented districts or portions of different provinces rather than strict political divisions.

A conspicuous example of this confusion is found in Galatia, and Paul's second and third missionary journeys. Some infer that Galatia designates the region of the Galatæ or Gallic tribes. On this view, the cities of Galatia are not named in the New Testament, but are supposed to be Ancyra, Pessinus and Tavium in north Galatia.* Others infer that Galatia designates the entire Roman province, which included portions of Pisidia, Phrygia and Lycaonia, with the cities of Derbe,

* Lightfoot, Weiss, Gloag, Godet, Conybeare and Howson.

Lystra, Iconium and Pisidian Antioch.* The first is often called the north-Galatian and the second the south-Galatian theory. The latter has been stoutly advocated of late, on the ground—1, that Paul usually designates churches by cities, or by the Roman provinces in which they were located; 2, that the Galatian churches made collections for the poor and were to send delegates with Paul to Jerusalem; though some are named from Derbe, Lystra and Iconium in south Galatia, none appear from north Galatia, see 1 Cor. 16 : 1–3 and 2 Cor. 8 : 16–23; and 3, there is no direct evidence in Acts or in the Epistles that Paul ever went into north Galatia. Acts 18 : 23 is as consistent with the south-Galatian view as with the north-Galatian theory.

IX. Acts and the Epistles.—The mere agreement of a history with letters purporting to have been written in the same period may not prove the credibility of either the history or of the letters. For, as Paley has acutely remarked, the history might have been compiled from the letters, or the letters have been constructed from the history; or, again, the history and the letters might have been based upon some common record, tradition or reports current in the age. Yet it cannot be denied that in either of these three cases the agreements would be the result of *design*, of a deliberate purpose. If then, in comparing the Epistles with the history in the Acts, there are agreements in the two kinds of writing that do not appear to be the result of art or of a studied plan, but rather come in naturally, unexpectedly, and apparently without design, then these coincidences and agreements form a strong presumptive argument in support of the reality of the facts, and of the historical credibility of the writings.

Now a great number of such *undesigned* agreements between the Acts and the Epistles have been pointed out, covering a wide variety of circumstances. These agreements appear incidentally and casually, sometimes requiring a comparison of several passages to make out the correspondences, thereby not only removing the probability of *design* in the fitting together of the details, but making it quite improbable, if not impossible, to believe that such a complex mass of details could be worked out by design without falling into numerous contradictions or mistakes. But upon the supposition that the incidents with their details were written in both cases from experience and out of real events, then the coincidences or agreements to the minutest detail become simple, and precisely what might be naturally expected. For these two sets of writings agree not merely in respect to the details along the broad lines of truth in the history, such as the resurrection of Christ, the conversion of Paul, his teaching, and the prominent traits of his character, but also in respect to slight incidents in a journey, casual occurrences noticed when least looked for, and unexpected allusions to historical or geographical things not required, but consistent, and some-

* See Ramsay, *Church in the Roman Empire;* Renan, Clemm, and Gifford, *Expositor*, 1894.

times throwing clear light upon the statements in Acts, which omit the allusions. The mention of Aretas as governor of Damascus in 2 Cor. 11:32, 33, as compared with the account of Saul's escape in Acts 9:23–25, may illustrate one class of *undesigned* coincidences. There are nearly 100 kinds of these agreements given by Paley, Blunt and others.*

X. CHRONOLOGY.—The chronology in the book of Acts is beset with such serious and complex difficulties that approximate dates only have been reached.

There is, for example, much difference of opinion in regard to the date of the first important event noticed in the Acts, the ascension of Jesus. Every year from 28 A.D. to 35 A.D. has been advocated with much skill and many arguments, as the most probable date of the crucifixion and ascension. The chronology of Ussher and of many who accept his conclusions fixes the ascension in 33 A.D.; and this is the date generally found now in the margins of English versions of the Scriptures. But recent critical scholars agree that Ussher's date is wrong, and the majority concur in fixing the date of the ascension not later than 30 A.D.

There is another date in the Acts which has been fixed with reasonable certainty from secular history. Josephus states that the death of Herod Agrippa I. took place after the passover, when he had completed the third year of his reign. Now the Roman emperor Claudius appointed Herod Agrippa I. king over Judæa soon after he himself became emperor, which was early in 41 A.D.; so Agrippa I. must have died three years later, or in the spring or summer of 44 A.D.†

There are two events in the Acts closely related to the death of Herod Agrippa I.: the death of the apostle James by the sword, and the imprisonment of Peter and his deliverance by an angel, Acts 12:1–7, 17, 21–23. These occurred at the passover in this same year 44.

The date of the recall of Felix and the accession of Festus has been fixed with great probability, if not certainty, in the summer of 60 A.D. Soon after Festus entered upon his rule Paul appealed to Cæsar. But he had been imprisoned two years at Cæsarea, so that his arrest at Jerusalem must have been about Pentecost, in 58 A.D. Compare Acts 24:11–27 with 20:16.

Reckoning backward from the accession of Festus in 60 A.D., the approximate dates for Paul's three missionary circuits can be fixed, and also the date of the council at Jerusalem, Acts 15:1–20, may be placed about 50 A.D.

From this point again reckoning backward to Paul's conversion, an interval of from 14 to 17 years may be inferred from the three years of

* See Paley (1743–1805), *Horæ Paulinæ;* Blunt (1794–1855), *Undesigned Coincidences in the Writings of the Old and New Testaments.*

† See Josephus, *Antiq.*, 19:8, 2 and 19:5, 1; Wieseler's *Chronologica;* Schürer's *Jewish People*, vol. ii. p. 316; Alford, *Greek N. T.*, vol. ii pp. 22–27.

Gal. 1 : 18 and the 14 years of Gal. 2 : 1–10. The uncertainty respecting this interval arises from not knowing whether the "three years" and the "fourteen years" are to be reckoned as full years or as fractions of years in each case, in accord with a common custom of that age. That is, three years might mean only one full year and a part of a year at the beginning and a part at the end of the period. The same indefinite mode of counting applies also to the 14 years; and there is a further uncertainty whether these 14 years are to be counted from the end of the three years or from the beginning of them. Critical scholars generally hold, however, that the 14 years are intended to be reckoned after the three years' period. The interval then from the council at Jerusalem back to Paul's conversion might be 14 years or less, and could not well exceed 16 years. This would place Paul's conversion not earlier than 34 A.D. nor later than 37 A.D., and suggest 36 A.D. as the most probable date. By another mode of computation based on statements in 2 Cor. 11 : 32, 33; Gal. 1 : 17, 18 and Acts 9 : 25, the same year 36 A.D. is also reached as the approximate date for Paul's conversion.

Again starting with the accession of Festus in 60 A.D., Paul's appeal to Cæsar was made immediately after that event, as stated in Acts 25 : 1–11. The voyage to Rome then was begun in the autumn of that year; the winter was spent on the island of Melita, and the voyage completed in the spring of 61 A.D. Compare Acts 27 : 1, 6, 16, 33; 28 : 1, 11, 12, 16. Paul was detained a prisoner at Rome for two years, waiting for the hearing of his appeal to Cæsar, Acts 28 : 30. During this period many infer from allusions in them that Paul wrote the Epistles to the Philippians, Colossians and Ephesians, and to Philemon. This ends the record in the Acts, which brings the history to the spring of 63 A.D. The pastoral letters to Timothy and Titus some also think Paul wrote still later; and as these refer to missionary journeys of that apostle into Macedonia, Greece, Asia and Crete, which do not find a probable place in the history before the close of the Acts, it is not unreasonable to place them after the apostle's first hearing and probable release.

The declaration of the apostle's innocence made by Agrippa, and the opinion of Festus, Acts 26 : 32; 25 : 25, if forwarded to Rome, would have favored a release, so that it is reasonable to think that Paul was set at liberty as the result of the hearing of his appeal. Gathering up the allusions to the later Epistles, it is supposed the apostle made a journey into Asia, Crete and Macedonia; compare Phil. 2 : 24, Philem. 22. Perhaps he made his intended visit to Spain, Rom. 15 : 24, 28, as Clement also intimates.* There is incidental evidence that he went to Ephesus, where he left Timothy and went on to Macedonia—compare 1 Tim. 1 : 3 with 2 Tim. 4 : 13, 20—and visited Crete, where he left Titus, Tit. 1 : 5; thence to Corinth perhaps, where he left Erastus, 2 Tim. 4 : 20; Tit. 3 : 12. There is a tradition that he was arrested at Nicopolis or at Ephesus, sent to Rome for trial, whence he wrote his second letter to Timothy, in view of his immediate death—2 Tim. 4 : 6, 16–18—and that he was put to death under Nero. This could not have been later than 68 A.D., for Nero died in June of 68, and it is not probable that it was earlier than 64 A.D.

From these considerations, a table of the approximate dates of the leading events in apostolic history has been constructed.

* Clement, *1st Epis. to Cor.*, 5.

CHRONOLOGY OF THE ACTS.

DATE.	ACTS.	EVENTS IN APOSTOLIC HISTORY.	RULERS IN JUDÆA.	HIGH PRIESTS.	GALILEE, ETC.	EMPERORS.
A.D.	CHAP.					
May.—30	1	Ascension (May 18). Matthias chosen apostle.	Pilate, 26–36.	Jos. Caiaphas, 25–36.	Herod Antipas, 1–40.	Tiberius, 14–37.
"	2	Pentecost. *Holy Spirit given.* 3000 believed.		[Appointed by V. Gratus procurator of Judæa. Removed by Vitellius.]	[Flaccus, *prætor* of Syria.]	
31	3	Lame man healed.				
to	4	{ Peter and John before Jewish rulers. { Community of goods.				
34	5	Ananias and Sapphira. Gamaliel's advice.				
	6:1–7	*Seven chosen.* Priests believe.	[Vitellius, prefect of Syria.]		[Vitellius *legate prefect* of Syria.]	
34–35	6:8–10	Stephen's preaching and works.	Pilate deposed.			
36	6:11–7:60	*Stephen's* defence and *martyrdom.*				
"	8	Philip at Samaria; baptizes the eunuch.				
35–37	9:1–21	*Saul's conversion.* Peter at Joppa.		Jonathan of Ananus for two months, 37.	Herod Agrippa I., tetrarch of Abilene.	Caligula, 37–41.
38	10	Peter preaches to Cornelius. Gentiles believe.	Maryllus [Hipparch], 37.	Theophilus, 37.		
	[Gal. 1:17, 18]	Saul in Arabia.	Marcellus, 37.	Simon of Bœthus, 41.		
	11:1–24	Peter's apology for preaching to Gentiles.				
39–40	9:22–30	Saul's escape to Jerusalem; goes to Tarsus.				Claudius, 41–54.
41–43	9:31	Gospel in Antioch. Greeks believe.	Herod Agrippa I. *king,* Judæa, Samaria and Abilene, 41.	Matthias, 42.		
	11:25–30	Saul at Antioch. *Disciples called Christians.*		Elionæus, 43–45.		
May, 44	12	Death of James, brother of John. Peter delivered by angel. *Death of Herod Agrippa I.*	Death of Herod Agrippa, 44.	[Elionæus *deposed* by Herod of Chalcis] and		
Aug., 44	"	[*Epistle of James.*]	C. Fadus, *procurator,* 44.	Joseph of Cami, 45.		
45	13	Paul's *first missionary journey* with Barnabas. Cyprus, Antioch in Pisidia, Iconium, Lystra, Derbe, Perga. Return to Antioch in Syria.	[Herod of Chalcis has power to appoint high priests.]			
46	"					
47	14					
48–49	14:28	Work among Gentiles, Antioch, etc.				
50	15:1–35	*Council at Jerusalem.*	T. Alexander, *procurator,* 46.	Joseph deposed and Ananias high priest, 47.	Herod Agrippa II., king of Chalcis.	
	[Gal. 2:11–21]	Peter at Antioch.				
51	15:36–41	Paul and Barnabas separate. Paul's *second missionary journey* with Silas and Timothy in Asia and Macedonia; in prison at Philippi; in Thessalonica and Athens.	Cumanus, *procurator,* 48.			
"	16					
"	"		Felix, *procurator,* 53.	[Ananias sent to Rome, 52. Returned to his office.] Ishmael.		
52	17	*Luke at Troas.*			Agrippa II. gets Philip's tetrarchy for Chalcis.	
52–53	18:1–17	Paul at Corinth. 1 AND 2 THESS.				
53	18:18–22	Paul sails to Syria; at Cæsarea, Jerusalem and Antioch.				

A.D.	CHAP.					
		Epistle to Galatians(?).		[Josephus says there		
54	18:23–28	*Paul's third missionary journey.* Apollos at		were 28 high priests		Nero, 54–68.
54–56		Ephesus.		from Herod to Titus,		
		Paul at Ephesus.		*Antiq.* 20:10, 1; sev-		
	19	*First Epistle to Corinthians.*		eral high priests at		
57		Mob by Demetrius.		same time, *Wars*, 5:		
"	20:1	Paul in Macedonia. GAL.(?), 2 COR.		13, 1 and 4:3, 9.]		
"	20:2, 3	Paul in Corinth. EP. TO ROMANS.				
58	20:3–21:17	From Corinth to Troas, Miletus and Jeru-				
		salem.				
"	21:18–40	Paul seized by the mob at Jerusalem.				
"	22	Paul's address to the Jews.				
"	23	Paul before the council. A plot to kill him.				
	"	Paul sent to Felix.				
58–60	24	Paul before Felix; prisoner two years.	Felix recalled.			
		Luke's Gospel(?).	Festus, *procurator*, 60.			
60	25	Paul before Festus; appeals to Cæsar.				
"	26	Paul's plea before Agrippa II.		displaced by		
Sept., 60	27	Paul's voyage to Rome. *Shipwrecked.*		Joseph Cabi, 61.		
Spring, 61	28:1–29	*Paul at Rome.*	Festus' death, 62.			
61–63	28:30, 31	Awaiting trial at Rome two years.	Albinus, *procurator*, 62.	Ananus, 61–62,		
		Epistle to Philippians, Colossians, Ephesians,		deposed.		
		Philemon.		Jesus of Damnæus, 62.		
63		*End of Acts.* Paul released(?).		[Ananias, ex-high		
64	Phil. 2:24	*Ep. Hebrews.*		priest, still influen-		
"	Rom. 15:24	1 *Pet.* Paul in Asia, Macedonia, possibly	G. Florus, *procurator*.	tial at Jerusalem.]	Great fire at Rome, 64.	
		Spain.		Jesus of Gamaliel.	Pompeii and Hercula-	
	1 Tim. 1:3	Paul again at Ephesus(?) and Macedonia.			neum destroyed, 79.	Galba, 68–69.
		1 *Tim.* 2 *Pet.*(?). *Jude*(?).				
65		Paul at Troas, Miletus, Crete and Corinth.		Matthias.		
		Ep. to Titus.		[Ananias, ex-high		Otho, 69.
66		At Asia, arrested, sent to Rome.		priest, slain.]		Vitellius, 69.
to		2 *Tim.* Paul a martyr at Rome.		Phannias high priest		Vespasian, 69–79.
68		*Revelation*(?).		by zealots.		Titus, 79.
69		Death of James of Jerusalem.	Titus son of Vespasian	[Last of high priests.]		Domitian, 81.
70		*Destruction of Jerusalem by Titus.*	takes Jerusalem.			Nerva, 96.
to		Gospel of John(?). Epistles of John(?).				Trajan, 98.
100		Revelation(?).				

SYLLABUS OF ACTS.

I. Beginnings of Christianity at Jerusalem.

1. Preface; last instructions and ascension of Jesus. 1:1–11.
2. Disciples in prayer at Jerusalem; Matthias chosen in place of Judas. 1:12–26.
3. Gift of Holy Spirit and of tongues. 2:1–13.
4. Peter's address, showing the gift fulfills prophecy. 2:14–40.
5. Three thousand believe; sold all for the common good; had all things common. 2:41–47.
6. Lame man healed by Peter and John; Peter's second address. 3:1–26.
7. Apostles' defence before the Jewish rulers. 4:1–22.
8. Apostles set free; report to disciples; their prayer. 4:23–30.
9. The answer; disciples hold all possessions for common good. 4:31–37.
10. Death of Ananias and Sapphira. 5:1–11.
11. Miracles; apostles in prison; delivered by angel; by Gamaliel's advice, rulers set apostles free. 5:12–42.
12. Seven appointed; preaching of Stephen; his arrest. 6:1–15.
13. Stephen's defence and martyrdom. 7:1 to 8:1a.
14. Stephen's burial; persecution led by Saul; disciples scattered. 8:1b–3.

II. Beginnings of Christianity in Samaria, Judæa and Syria.

15. Philip in Samaria; Simon the sorcerer; Peter and John in Samaria. 8:4–25.
16. Philip and the Ethiopian. 8.26–40.
17. Saul's conversion. 9:1–22.
18. Saul escapes from Damascus to Jerusalem and Tarsus. 9:23–30.
19. Peace and growth of churches; Peter at Lydda and Joppa. 9:31–43.
20. Peter preaches to Cornelius, a *Gentile*. 10:1–48.
21. Peter justifies his preaching to Gentiles. 11:1–18.
22. Gospel in Phœnicia, Cyprus and Antioch; Barnabas in Antioch. 11:19–24.
23. Brings Saul to Antioch; *disciples called Christians:* Barnabas and Saul bring relief to Jerusalem. 11:25–30.

24. James killed; Peter delivered by an angel; death of Herod. 12:1–25.

III. Beginnings by Paul and his co-workers in Asia Minor and Europe.

25. Barnabas and Saul's first missionary journey; preaching in Cyprus; Sergius Paulus believes. 13:1–12.
26. Paul at Perga (Mark returns) and Antioch in Pisidia. 13: 13, 14.
27. Paul's address; *Paul and Barnabas turn to the Gentiles.* 13:15–52.
28. The apostles at Iconium and Lystra; cripple healed; apostles regarded as gods; Paul stoned; escape to Derbe and return to Antioch in Syria. 14:1–28.
29. Dispute about circumcision; *council at Jerusalem.* 15:1–35.
30. Paul's second missionary journey with Silas; Barnabas goes to Cyprus. 15:36–41.
31. Paul finds Timothy; is called to Macedonia. 16:1–10.
32. Paul and Silas in prison at Philippi. 16:11–40.
33. Paul at Thessalonica, Berœa, Athens; speech on Mars' Hill. 17:1–34.
34. Paul at Corinth one to two years; is before Gallio. 18:1–17.
35. Paul calls at Ephesus; goes to a feast at Jerusalem, and returns to Antioch in Syria. 18:18–22.
36. Paul's third missionary journey in Galatia, etc. 18:23.
37. Priscilla, Aquila and Apollos at Ephesus. 18:24–28.
38. Paul at Ephesus and in Asia. 19:1–22.
39. Demetrius raises an uproar at Ephesus. 19:23–41.
40. Paul in Macedonia; at Troas; raises Eutychus. 20:1–12.
41. Paul at Miletus; his farewell to the Ephesians. 20:13–38.
42. Paul's determination to visit Jerusalem; is seized there by Jews, but rescued by Lysias. 21:1–40.

IV. Paul's Closing Labors.

43. Speaks to Hebrews; declares his Roman citizenship. 22:1–30.
44. Set before the council; a plot discovered to kill him; is sent to Cæsarea. 23:1–35.
45. Paul's defence before Felix; two years in prison. 24:1–27.
46. Paul before Festus; appeals to Cæsar; case stated to Agrippa. 25:1–27.
47. Paul's plea before Agrippa. 26:1–32.
48. Voyage towards Rome; shipwrecked. 27:1–44.
49. Paul winters at Melita; reaches Rome. 28:1–16.
50. His interviews with Jews at Rome. 28:17–29.
51. Paul a prisoner; preaches two years at Rome. 28:30, 31.

LIST OF PLACES MENTIONED IN PAUL'S MISSIONARY JOURNEYS.

First Journey. Acts 13, 14. (45–49 A.D.)	Second Journey. Acts 15 : 36–18 : 22. (51–53 A.D.)	Third Journey. Acts 18 : 23–21 : 33. (54–58 A.D.)	Voyage to Rome. Acts 27, 28. (60–61 A.D.)
Antioch in Syria,	Antioch in Syria,	Antioch in Syria,	Cæsarea,
Seleucia,	Cilicia,	(Galatia and Phrygia,)	Sidon,
Salamis, Paphos, in Cyprus,	Derbe,	Ephesus (3 years),	Cyprus,
Perga in Pamphylia,	Lystra,	Macedonia,	Myra,
Antioch of Pisidia,	Phrygia, Galatia, Mysia, no cities named,	Greece (3 months),	Cnidus,
Iconium,	Troas,	Philippi,	Crete,
Lystra, Derbe, of Lycaonia,	Samothracia,	Troas,	Fair Havens (Lasea, Phenix),
returning to	Neapolis,	Assos,	Clauda,
Lystra,	Philippi,	Mitylene,	Melita,
Iconium,	Amphipolis,	Chios—Samos,	Syracuse,
Antioch of Pisidia,	Apollonia,	Trogyllium,	Rhegium,
Pamphylia (Perga),	Thessalonica,	Miletus (Ephesus),	Puteoli,
Attalia,	Berœa,	Coos, Rhodes,	Appii Forum,
Seleucia,	Athens,	Patara,	Three Taverns,
Antioch in Syria.	Corinth (1½ years),	Tyre,	Rome.
	Cenchreæ,	Ptolemais,	
	Ephesus,	Cæsarea,	
	Cæsarea,	Jerusalem,	
	Jerusalem, and back to Antioch in Syria.	Cæsarea.	

Paul's Fourth Missionary Journey.

It is the uniform testimony of the early church that Paul was released from his first imprisonment at Rome, went into Macedonia, Greece, Asia Minor and Spain, returned east, was arrested, taken a second time to Rome, where he died a martyr near the close of Nero's reign.

This testimony is given by Clement,* a disciple of Paul, by the Muratorian Fragment, by Eusebius,† Chrysostom, and Jerome. This testimony seems to be supported by allusions in the pastoral Epistles to Timothy and Titus, which refer to journeys that do not find a reasonably probable place in the Acts, see 1 Tim. 1 : 3; Titus 1 : 5; 3 : 12; 2 Tim. 4 : 6–8. The places Paul visited in this traditional fourth journey were probably—

1. Asia and Macedonia. Phil. 2 : 24; Philem. 22.
2. Spain. Rom. 15 : 24, 28; Clement, 1 Cor. 5.
3. Ephesus, where he left Timothy. 1 Tim. 1 : 3.
4. Macedonia, Troas and Miletus, where he left Trophimus. 2 Tim. 4 : 13, 20.
5. Crete, where he left Titus. Titus 1 : 5.
6. Corinth, where he left Erastus. 2 Tim. 4 : 20.
7. Nicopolis, where he was probably arrested, sent to Rome and died a martyr. Titus 3 : 12; 2 Tim. 4 : 6–8 with 4 : 14–17.

* Clement, 1 *Rom.* 5.

† *Eccl. Hist.* 2 : 22.

COMMENTARY ON THE ACTS.

THE ACTS is a sequel to the Gospel written by Luke. In the first treatise Luke narrates "all that Jesus began both to do and to teach," Acts 1:1, from his advent to his ascension. In this treatise he continues the narration, so that some would call it "The Acts of Jesus," as if it were a continuation of the history of the personal mission of Jesus. So Spence, McLaren, and Olshausen, who say "The Acts of the Apostles" is a misnomer. But Cook, Lechler, and Lumby, more correctly point out that the book does not profess to record the acts of all the apostles, nor all the acts of the apostles it names. The first "treatise" (Luke's Gospel) records acts and words of Jesus, not all of them. So this records acts of apostles (not all of them) who carried on the founding of Christianity, as commanded by the Lord. It also records the signal fulfillment of his last promise, the gift of the Holy Spirit.

It is the only authentic account we have of the early history of Christianity. It is closely linked to the Gospels by the account of the ascension, and throws a flood of needed light upon the New Testament Epistles. The labors of apostles that are presented doubtless fairly illustrate the prevailing teachings, methods and experiences of all apostolic work. When therefore the writer shows how the gospel spread from Jerusalem, the centre of the Jewish faith, out of which it sprang, to Rome, the capital of the Gentile world, the purpose of the history is completed.

For information on the title, authorship, date and contents of the book, see Introduction.

THE ASCENSION OF JESUS. 1:1-11.

ANALYSIS.—The address to Theophilus—the subject of the first treatise—acts and teachings of Jesus to his ascension, vs. 1–3; summary of 40 days' history after his resurrection—last charge and promise to the apostles, vs. 4–8; his ascension, vs. 9–11; return of the apostles to Jerusalem—their names, and service of prayer, vs. 12–14; Peter's address—Matthias chosen apostle to fill the place of Judas, vs. 15–26.

1. The former treatise have I made, O Theophilus] Or, literally,

COMMON VERSION.	REVISED VERSION.
CHAP. I.—The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,	1 THE [1]former treatise I made, O Theophilus, concerning all that Jesus began
	[1] Gr. *first*

"The first narrative I made, O Theophilus." The Greek designates a "first" rather than a "former" work. The writer says he had written to Theophilus a history of what Jesus did and taught, before he began to write this book. We find such a history, written by Luke, addressed to Theophilus, in the third Gospel, Luke 1:3. This fact and the close similarity of style in the Acts and the Gospel according to Luke support the uniform declaration of the early church that Luke wrote both these works. The "former" or "first" "treatise" here referred to is therefore the Gospel written by Luke. This puts the composition of his Gospel earlier than that of the Acts. But the Acts bears internal evidence of having been written about the time of Paul's first trial before Nero, about 61 to 63 A.D., hence the Gospel dates before A.D. 63. "Theophilus" means "lover" or "friend of God." In the Gospel the title "most excellent" is applied to him, Luke 1:3, implying a person of rank, or a ruler. The same title is applied to Felix and to Festus, Acts 23:26; 26:25, R. V. The Clementine Recognitions, written in the middle of the second century, say that Theophilus was a great man of Antioch.

all that Jesus began both to do and teach] The writer reminds his friend of the scope or sum of his first narrative. That included the substance of the doings and teachings of Jesus up to the time of his ascension. The verb "ἄρχομαι," to note the beginning of something, is of frequent use with Mark and Luke, Mark using it 26 times in his brief Gospel, and Luke 31 times in his Gospel and nine times in Acts, while Matthew uses it only 13 times. It does not mean that Jesus had only fairly begun his doing and teaching when he was taken up, nor that all which was related of him in the Gospel was only the beginning of his great work, the narration of which was now to be continued. But having made a complete narrative from the beginning of the work of Jesus up to his ascension, Luke now purposes to narrate the proclamation of Christian doctrines and the spread of these truths by the disciples of Jesus. To connect this second history with the first Luke refers to the earlier narrative of these scenes and teachings of Jesus from the beginning, as presented in the Gospel. He thus marks the ascension as the end of the first and as the starting-point of this second narrative.

2. after that he through the Holy Ghost had given commandments] The order of the Revised Version is preferable, "after that he had given commandment through the Holy Spirit." Three things are stated in this verse: 1, the apostles were chosen by Jesus; 2, Jesus gave a command or commission to the apostles—what that command or commission was we learn from Luke 24:44-49 and Matt. 28:19, 20; and 3, that the special command was through the Holy Spirit. This may mean—1, that Jesus possessed the Spirit, in whose power he gave the command, see Luke 4:1; Acts 10:38; or 2, that the Holy Spirit was the medium through whom he gave

Common Version.	Revised Version.
2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:	2 both to do and to teach, until the day in which he was received up, after that he had given commandment through the Holy Spirit unto the apostles whom he had

the command, see John 16:13; or 3, that he chose the disciples by the Spirit. The second thought is most consistent with the Greek construction of the sentence, though the words may include the first two or even all these thoughts. The introduction is elliptical, the construction being broken. He begins with "The first history," etc.; but instead of saying somewhere after v. 2, "in this second narrative I will relate the further course of events after the ascension," as the reader might have expected him to say, Luke having mentioned the apostles is led at once to begin the history, and leaves the reader to supply the ellipsis. The phrase "was taken up" cannot be used to support the assertion that Christ as man had no power to ascend into heaven, for the Greek often means "received up," and is so rendered here in the Revised Version.

3. shewed himself alive after his passion by many . . . proofs] Ten or eleven distinct appearances of Jesus after his resurrection are recorded in Scripture, not including that at the conversion of Saul: 1, to Mary Magdalene, Mark 16:9. 2, to the women, Matt. 28:9. 3, to Peter, Luke 24:34; 1 Cor. 15:5. 4, to two going to Emmaus, Luke 24:15. 5, to the eleven (Thomas absent), Luke 24:36; Mark 16:14; John 20:19–24. 6, to the eleven (Thomas present), John 20:26. 7, to seven by the Sea of Galilee, John 21:1–7. 8, to five hundred on a mountain, Matt. 28:16, 17; 1 Cor. 15:6. 9, to James, 1 Cor. 15:7. 10, to the disciples at Jerusalem before the ascension, Acts 1:4. 11, to the eleven at his ascension, Luke 24:50–53; Acts 1:6–8. See also my *Commentary on Mark*, p. 207. The first clause of v. 3 is a peculiarly forceful expression. The verse may be rendered, "To whom he presented himself living after his suffering by many proofs [assurances], during forty days appearing unto them and speaking things concerning the kingdom of God." The Greek gives no word to represent "infallible," and the Revised Version omits it. But the Greek noun for "proofs" is a strong word, implying convincing evidences, or that could not be gainsaid, as Aristotle defines it in his Rhetoric, I. ii. 16. The word for "being seen" of the Common Version and "appearing" of the older English and of the Revised versions does not imply a continuous act of sight, but intermittent seeings, none the less clear and certain, however. These continued through 40 days, the only mention of the time between the resurrection and the ascension in Scripture. His manifested triumph over death corresponded in length with the time of his temptation, Luke 4:2, the time that Moses was in the mount, Ex. 24:18, and the time that Elijah went in the strength of the angel's food, 1 Kings 19:8. Where Jesus spent most of those 40 days we are not definitely told, and it is useless to conjecture. But the words "speaking the things concerning the kingdom of God" imply much teaching not recorded in the Gospels or in the Acts.

Common Version.	Revised Version.
3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:	3 chosen: to whom he also [1]shewed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning

[1] Gr. *presented*

4. being assembled together with them] The margin reads "eating with them," a rendering based on a different Greek reading and adopted by Chrysostom and some other Greek fathers, and by Jerome, the Latin version, and by Meyer. But if he ate with them, he was surely assembled with them. The Greek word is repeatedly used by Josephus and Xenophon in the sense of assembling. This is the reading and sense given here by Alford, De Wette, Bengel, Wordsworth, Plumptre, Denton, and Hackett. This was probably not at the time that it is said Jesus ate with them.

wait for the promise of the Father] This is in substance a repetition of Luke 24:49, only here the statement is more definite. There they are bid to wait "until ye be clothed with power from on high." Here they are to "wait for the promise of the Father," which "ye heard from me." In Luke 24:49, Jesus said, "I send forth the promise of my Father upon you"; and it is evident that the promise was a free one, given without the asking. It was the "power" mentioned in the next clause of that verse, and which Luke again mentions here. This "promise" is found in Joel 2:28; Isa. 44:3; Ezek. 36:25-27; John 14:26; 15:26; 16:13. The disciples had heard Jesus speak of this promise in his long farewell discourse after the supper, John 14 to 17. "Heard of me" is ambiguous; "heard from me," R.V., is better.

5. For . . . ye shall be baptized with the Holy Ghost] "For" in the sense of "because." It signifies that what is to follow will explain what has gone before: the "promise of the Father" is the coming baptism with the Holy Spirit. "Not many days hence," or, literally, "not after many days," means "in a few days." John's baptism with water was the outward, this would be the inward, spiritual baptism.

6. Lord, wilt thou at this time restore again the kingdom] Or, literally, "Lord, art thou at this time restoring the kingdom to Israel?" Notice the title "Lord." Before the resurrection they commonly said Master. The disciples still had the idea of a temporal kingdom for Israel, expecting in common with all Jews that the Messiah would free them from the Roman yoke and bring under his sway all the world's empires. Where the disciples and Jesus were gathered when this question was asked, and at what time, cannot be stated. Meyer and Spence place it on the Mount of Olives just before the ascension, depending upon v. 12 to support the view. Others suppose it was at Jerusalem. The hope of a temporal kingdom was strong at the triumphal entry; it had been shown several times before. It was

Common Version.	Revised Version.
4 And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me.	4 the kingdom of God: and, [1]being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, *said*
5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.	5 *he*, ye heard from me: for John indeed baptized with water; but ye shall be baptized [2]in the Holy Spirit not many days hence.
6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?	6 They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to

[1] Or, *eating with them* [2] Or, *with*

crushed by the crucifixion, but revived after the resurrection. What those hopes among Jews were can be learned from books that have in late years come to light, as the book of Enoch written about 100 years before Christ, and the book of Jubilees and the Psalter of Solomon written about the time of Christ's advent. The apostles appear to have vaguely imagined that all would first become Jews, and perhaps that then all would become followers of Jesus. Some great temporal empire and the spiritual kingdom were strangely mixed in their minds. See book of Enoch, chap. 47. Moreover, this and the other like books of that era show us what the New Testament books would have been, if written then by uninspired human minds.

7. It is not for you to know] Jesus does not answer "Yes" nor "No" to their question. "It is not for you to know times or seasons" (omitting "the") as in Revised Version, "times" and "seasons" being generic and specific terms, like "eras" and "epochs" in English. The kingdom would be restored to Israel, or rather Israel brought into the kingdom; but of the time or the manner of that restoration they did not need to know. They were not yet fitted to understand either the manner or the time of spiritual changes which might come to Israel and to the Gentile world. They must learn to trust God to guide them and others. The "times and seasons," periods and crises, were under the Father's "own power," so the Greek, or better, "private" or "personal authority." He sets or appoints them. When all things are ready his "authority" will accomplish them. The disciples need not be anxious nor troubled about this matter. What their work would be, he states in the next verse.

8. ye shall receive power . . . ye shall be witnesses] The word for "power" is different here from that in v. 7. There it implies inherent possession, as "authority"; here it implies bestowal from another, an added gift or power. It is alluded to in Ps. 110:2 and Isa. 2:3. This added power would qualify them for their work; and the ascension of Jesus, this "power," and the subsequent events would in time correct their mistaken views about Christ's earthly rule over the Jewish nation. They were patriotic, and looked for a brilliant temporal kingdom like that of David and Solomon. To tell them now that their ideas were not to be realized would crush them. The true nature of his kingdom would appear to them in time. He turns their minds to their future work: "Ye shall be my witnesses." You have seen me before and since the resurrection. You are to tell what you have heard and seen. It is a sad and forcible comment on this charge, that the word for "witness" came also to mean a "martyr," one who seals his witness with his life. The witness was to be given in four increasingly wide circles:

Common Version.	Revised Version.
7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.	7 Israel? And he said unto them, It is not for you to know times or seasons, which the Father hath [1]set within his own au-
8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.	8 thority. But ye shall receive power, when the Holy Ghost is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth.

[1] Or, *appointed by*

1, Jerusalem; 2, Judæa; 3, Samaria; 4, even to the uttermost parts of the earth. This verse is the same in thought as Luke 24:47–49. The words strike the key-note of this book, as Prof. Plumptre says, and mark divisions of the narrative in the Acts: Jerusalem, chaps. 1–7; Samaria, 8; Judæa, 9–12; witnesses to the wider world, 13–28.

9. while they beheld, he was taken up] Or, "as they were gazing he was taken up"; and they kept gazing into heaven, he advancing or rising thither. Jesus was talking with them, they were looking intently at him; "while he blessed them," Luke 24:51, "he was taken up." Matthew and John (except indirectly in John 6:62) do not mention the ascension. Mark and Luke very briefly record the fact; but in the early church creeds much was made of this event. "A cloud received him" is too tame for the Greek word, which is very forcible, meaning "a cloud caught him up from their eyes." There is no display, no expletives nor exclamations, in narrating this wonderful event. The fact is stated in a simple, direct, natural way, that marks it as truthful. The apparent silence or brevity of the records may be because the ascension was already taught to every disciple, and was in the earliest form of the church's creed or doctrine. The cloud received him; light and cloud are often mentioned with the divine presence, Ps. 104:2; Dan. 7:13; Matt. 24:30; Rev. 1:7. Jesus went up Mount Olivet just before the ascension, though he could have ascended just as well from a plain or in a valley. It is in harmony however with the divine plan to use natural means so far as practicable, that man may be taught to use them also, and not expect God to do for us what he gives us natural means to do for ourselves. He ascended to heaven in the full view of many disciples, that man might be assured of an open way thither through him.

10. two men stood by them in white apparel] The astonished disciples continued looking up, where Jesus had disappeared, as if hoping to see him again. Suddenly "two men stood by them," literally, "had taken a stand by them." Were they Moses and Elijah? Possibly. The words imply that the two men were not seen by the disciples until they were standing beside them. Where the two came from they did not see. They had human forms and white clothing; the whiteness signifying purity. So angels at the tomb are described, Luke 24:4; John 20:12. See also Mark 16:5; Acts 10:3, 4.

11. shall so come in like manner] The verse is graphic; who also said, literally, "Men, Galilæans, why stand looking into the heaven? this Jesus who was received up from you into the heaven, in this manner shall

Common Version.	Revised Version.
9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.	9 And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight.
10 And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel;	10 And while they were looking stedfastly into heaven as he went, behold, two men
11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.	11 stood by them in white apparel; who also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven.

MOUNT OLIVET. (*From an Original Sketch.*)

The Church of the Ascension in the centre background with small dome; the tall spire is that of the new Russian church. Two of the roads over Olivet are shown. There is a third road to the extreme right, passing by the Latin garden of Gethsemane, as do the others also.

come even as ye saw him going into the heaven." Meanwhile they must learn to witness for him without his visible presence. Yet they are not left without hope of his return.

Suggestive Applications.—1. The Gospels were written to tell us what Jesus did and taught. 2. The apostles were and disciples are chosen by the Lord. 3. They are chosen for his service. 4. They saw Jesus alive several times after his crucifixion, and had convincing proofs of the fact. 5. Jesus talked with them after his resurrection about the kingdom of God. 6. He charged them to wait at Jerusalem for the gift of the Holy Spirit. 7. It is not for disciples to know beforehand the "times and seasons," the coming of Christ, or the changes in his spiritual kingdom. 8. Believers are promised a baptism of the Holy Spirit. 9. The great work of believers is to be witnesses for Christ. 10. Jesus ascended to heaven while the apostles were looking at him. 11. Jesus will come again in the clouds, and "every eye shall see him," Rev. 1:7.

Disciples Waiting at Jerusalem; Matthias Chosen. vs. 12–26.

12. from the mount called Olivet . . . a sabbath day's journey] The usual name in Scripture for this mountain is "Mount of Olives," being so named 11 times in the New Testament. See Zech. 14:4; Matt. 21:1; Mark 13:3; Luke 22:39; John 8:1. Once it is called "mount of corruption," 2 Kings 23:13, and in 2 Sam. 15:30 and here "Olivet," the Greek word here meaning "olive-orchard" or "olive-yard." The eleven returned from the place of the ascension on this mount to Jerusalem. That place was "over against" or "opposite" Bethany, Luke 24:50, R. V. All attempts to locate the spot of the ascension have been failures. The empress Helena, mother of Constantine, in 326 A.D. built a church on the central of the three summits of Olivet visible from near Jerusalem, because it was shown to her as the place of the ascension. The site is now occupied by a Moslem mosque, but it is not generally accepted as the place of the ascension. The true place of the ascension was probably on the east side of Olivet summit, not visible from Jerusalem, but could be seen from Bethany. A Sabbath day's journey, or, Greek, "having a Sabbath's way" between them, was fixed by the rabbins at 2000 cubits, or less than a mile, the distance between the tabernacle and the tents of the people in the wilderness. Josephus says that the Mount of Olives was five or six furlongs from Jerusalem. *Ant.* 20:8, 6 and *Wars*, 5:2, 3; but he refers to the foot or side, not the top, of Olivet. John says Bethany, which was just over the ridge of Olivet, was 15 furlongs or nearly two miles from Jerusalem, and the ascension was "over against Bethany," Luke 24:50, R. V. Placing the crucifixion on Friday and counting "forty days" from "his passion" including the Friday, the ascension would fall upon a Tuesday. But counting 40 days from the resurrection including that Sunday, the ascension would fall on a Thursday. That is the day assigned for it by the *Apos-*

Common Version.	Revised Version.
12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.	12 Then returned they unto Jerusalem from the mount called Olivet, which is nigh unto Jerusalem, a sabbath day's

tolical Constitutions, 5 : 19, and by Eusebius, *Life of Constantine*, 3 : 43. Thursday, May 18, A.D. 30, is the supposed date.

13. they went up into an upper room] Or, "the upper chamber," a phrase which suggests a well-known place, probably the room in which the last supper was instituted. This was the tradition of the early church as stated by Epiphanius and Nicephorus. In this room, which was not in the temple as some conjecture, the eleven were abiding, not in the sense of dwelling but of sojourning. Their names are given:

Peter, and James, and John, and Andrew] Notice that John is named before James in the Revised Version, the order in four of the oldest manuscripts. There are four lists of the apostles in the New Testament, as follows:

Matt. 10 : 2–4.	Mark 3 : 16–19.	Luke 6 : 14–16.	Acts 1 : 13.
1. Peter,	Peter,	Peter,	Peter,
2. Andrew,	James,	Andrew,	John (R. V.),
3. James,	John,	James,	James,
4. John,	Andrew,	John,	Andrew,
5. Philip,	Philip,	Philip,	Philip,
6. Bartholomew,	Bartholomew,	Bartholomew,	Thomas,
7. Thomas,	Matthew,	Matthew,	Bartholomew,
8. Matthew,	Thomas,	Thomas,	Matthew,
9. James of Alphæus,	James of Alphæus,	James of Alphæus,	James of Alphæus,
10. Thaddæus,	Thaddæus,	Simon the Zealot,	Simon the Zealot,
11. Simon the Zealot,	Simon the Zealot,	Judas of James,	Judas of James,
12. Judas Iscariot.	Judas Iscariot.	Judas Iscariot.	[Matthias].

Peter heads all the lists as leader of the apostolic band. Philip occupies the fifth place, and James of Alphæus the ninth, in all the lists. Some with Bengel infer from this that there were three groups of four in each group. But Matthew gives them in pairs, and, like the seventy, they were sent out by twos, not by fours; see Luke 10 : 1; 19 : 29; Matt. 21 : 1; Mark 11 : 1; or in special service three, not four, were selected, Matt. 17 : 1; 26 : 37; Mark 5 : 37; 14 : 33; Luke 9 : 28. In this list in the Acts there are apparently four in the first group, then three pairs are given, and then the list ends with Judas of James. In two lists Thaddæus appears, but in the other two lists Judas of James appears, usually assumed to be different names for the same person.

14. with one accord . . . with the women, and Mary] Or, "with women, and Mary." The Greek word for "one accord" means more than being together in one outward society; it means concord or oneness of mind

Common Version.	Revised Version.
13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alphæus, and Simon Zelotes, and Judas *the brother* of James.	13 journey off. And when they were come in, they went up into the upper chamber, where they were abiding; both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James *the son* of Alphæus, and Simon the Zealot, and Judas *the* [1]*son* of James.
14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.	14 These all with one accord continued stedfastly in prayer, [2]with the women, and Mary the mother of Jesus, and with his brethren.

[1] Or, brother. See Jude 1.
[2] Or, *with* certain *women*

and of spirit. They were together in one room because they had one purpose, and were of oneness of soul. They persevered in prayer, or were strong in it, which implies that there were discouraging experiences overcome. The promise was delayed for ten days, but they "continued stedfastly in prayer," see R. V., until the answer came. Women (not necessarily "wives" as Cobdin infers, for then Greek usage would have required the article, which is not in the Greek text) were with the men engaged in worship. In the Jewish temple the women could not worship in the same place as the men, but had a court of their own called the court of the women. The record here shows how early Christianity changed this, and gave women an equal place in worship with men. Mary the mother of Jesus is noticed here for the last time in Scripture. She was making her home with John, see John 19:25–27, but is not named here before the apostles nor before the women, as if she had a place of authority, though she is divinely recognized as blessed among women, Luke 1:28.

with his brethren] Did the resurrection change their faith? for John 7:5, R. V., says, "even his brethren did not believe on him." His countrymen spoke of "James, and Joses, and Judas, and Simon" as his brothers, Mark 6:3, R. V. His sisters are also mentioned, but their names are not given. The "brethren" noticed in the Acts were clearly not of the eleven, for two classes beside the eleven are noticed: 1, the women; 2, his brethren; these were there in addition to the eleven. This is further evident from the next verse, where the number of disciples is given as about a hundred and twenty.

15. Peter stood up in the midst] In those days means in the ten days between the ascension and Pentecost. It is in full accord with Oriental social customs for one in any community or company to speak for all. He is usually the eldest, if competent; if from feebleness or any other reason he declines or is unsuitable, another is found to speak for them. The apostolic band was observing this common custom when Peter, perhaps the oldest of their number, rose up among them to speak for them all. The "number," literally "crowd of names," designates a promiscuous, unorganized assembly, that came, and implies were enrolled as possibly preparatory to some organization. The 120 may have been made up of the 70 and 11 and about 40 others, some of whom, it may be inferred from v. 14, were women; though Peter addresses men only.

16. Scripture must needs have been fulfilled] Peter begins his address "Men, brothers"; for the Greek has two words; not strictly "Men

COMMON VERSION.

15 ¶ And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about a hundred and twenty.)

16 Men *and* brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

REVISED VERSION.

15 And in these days Peter stood up in the midst of the brethren, and said (and there was a multitude of [1]persons *gathered* together, about a hundred and twenty),

16 Brethren, it was needful that the scripture should be fulfilled, which the Holy Spirit spake before by the mouth of David concerning Judas, who was guide to them

[1] Gr. *names*

and brethren" as the Authorized Version reads, nor simply "Brethren" as in the Revised Version. Moreover, the Greek word for "men" is not the generic word for the human race including women, but is the specific word for men (males). This again is in accord with Oriental usage which regarded men as representing the household, and cannot be strained to prove that women were not present. Peter quotes Jewish Scripture concerning Judas. In doing so he incidentally states two things: 1, that the Scripture was inspired; 2, that it came through David. He refers plainly to Ps. 41:9, which referred first to Ahithophel, and in John 13:18 to Judas; hence Peter testifies thus indirectly that David wrote the 41st Psalm. Judas, who was chosen to guide those that wished to be saved to Jesus, became a guide to those who sought Jesus that they might kill him. The betrayal must surely occur, since it had been predicted; but the will of the agent was not bound. Human accountability and divine foreknowledge are both taught in Scripture.

17. numbered with us] Not with you the disciples, but with us the apostles. The gospel records give us no hint of the unworthiness of Judas before the betrayal, except the remark of Jesus, John 6:70, 71, and the fault-finding about the waste of the ointment, John 12:4–6. These evidently made no lasting impression upon the twelve, for they did not suspect Judas when Jesus plainly charged that one would betray him, Mark 14:18–21; John 13:21, 22. Judas "obtained part" or "received his portion," literally "lot," "in this ministry" with the twelve. The word for "ministry" is the one from which our English word "deacon" is derived. The word for "part" or "portion" acquired a special sense, and comes to us as "clerk" and "clergy."

18. this man purchased a field] Or, "obtained" or "acquired" a field. The parenthetical clauses vs. 18, 19, see Revised Version, are probably not a part of Peter's speech, but an explanatory note by Luke the historian. Those who regard it as part of Peter's speech, as Meyer, Denton and others, are compelled to claim that Peter spoke in Greek and not in Aramaic, or that Luke added to the speech the explanation of Akeldama. But if the latter were true then we would have expected Peter to have said "our," not "their proper tongue." Peter was speaking in Jerusalem to Jews; and as on the day of Pentecost would be likely to use Aramaic, not Greek. The field was bought with the 30 pieces of silver given to Judas for betraying Jesus; hence the field was obtained with the reward of his sin. Matthew says that Judas cast down the money into the sanctuary, and went away and hanged himself. But the priests took the money and, not regarding it law-

Common Version.	Revised Version.
17 For he was numbered with us, and had obtained part of this ministry.	17 that took Jesus. For he was numbered among us, and received his [1] portion in this
18 Now this man purchased a field with the reward of iniquity: and falling headlong, he burst asunder in the midst, and all his bowels gushed out.	18 ministry. (Now this man obtained a field with the reward of his iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.
19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called, in their proper tongue, Aceldama, that is to say, The field of blood.	19 And it became known to all the dwellers at Jerusalem; insomuch that in their language that field was called Akeldama,

[1] Or, *lot*

ful to place it in the holy treasury, bought a field with it to bury strangers in. And Matthew further says, "that field was called, The field of blood," Matt. 27:3–8. Luke here gives the Hebrew title for the field, "Akeldama," which means "field of blood," and adds two horrible details attending the death which are entirely consistent with Matthew's account. Tradition locates "Akeldama" south of Jerusalem on a precipitous height across the valley of Hinnom. It answers well the conditions stated in Scripture. Judas might have hung himself from the branch of a tree overhanging the ravine, and the branch breaking with his weight he would fall headlong down the precipice into the valley below. Papias (about 160 A.D.) harmonizes the accounts of the death of Judas, by saying that Judas first hanged himself on a fig tree, the rope broke, and he was seized with a terrible dropsy and burst asunder.

20. For it is written in the book of Psalms] The report of Peter's speech is now continued from v. 17. The disciples would be seriously troubled at the treachery of Judas. How should they explain it? Peter answers their difficulty by pointing to predictions or parallelisms in the Psalms which proved that none of these things were accidental: they were known beforehand by Jehovah.

His bishoprick let another take] Or, "His office [overseership] let another take." The Greek word strictly means an "overseer." The terms "bishop" and "bishoprick" have associations in modern usage that were unknown in apostolic times; hence "office" or "overseership" as in the Revised Version has less of the flavor of sect, besides rather more accurately representing the Greek.

21, 22. of these . . . must one be . . . a witness with us] Peter states the conditions required in the person who is to be appointed in the place of Judas. He must have been with those who were in company with Jesus from the first, from the baptism of John. He must have been personally familiar with the entire ministry of Jesus, up to the ascension. From among those who have thus known of the ministry, sufferings, resurrection and ascension of Jesus must one "become a witness" (see Revised Version) with the apostles of the resurrection. There was a need to complete the number of the apostles, probably to make the complete number twelve, corresponding to the twelve tribes. Notice also how careful the apostles were to secure a competent witness. Had a disciple who had lately joined them been chosen, he could only testify from hearsay; but one who had been a com-

COMMON VERSION.	REVISED VERSION.
20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and, His bishoprick let another take.	20 that is, The field of blood.) For it is written in the book of Psalms, Let his habitation be made desolate, And let no man dwell therein: and, His [1]office let another take.
21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,	21 Of the men therefore which have companied with us all the time that the Lord Jesus went in and went out [2]among us,
22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.	22 beginning from the baptism of John, unto the day that he was received up from us, of these must one become a witness

[1] Gr. *overseership* [2] Or, *over*

panion of Jesus for three years or more would be able to tell what he had seen Jesus do and heard Jesus say. His knowledge would be at first hand, and his evidence trustworthy. He must witness of "his resurrection," which the apostles and early church made a prominent doctrine of the gospel. It was the keynote of their preaching.

23. they appointed two, Joseph . . . and Matthias] Or, "they put forward two." Two were nominated for election, perhaps the only ones in the company who met the condition of vs. 21, 22; "they" probably referring to the entire assembly noted in vs. 14, 15, though some limit it to the eleven, but on insufficient grounds. Nothing is definitely known of either of these two. Joseph Barsabas Justus must have been a well-known disciple and companion of Jesus for three or more years, as we have seen, to be qualified for the position; and the report of Eusebius, 1:12, that he was one of the seventy is not improbable. There have been five interpretations of his name Barsabas, *i. e.*, son of Saba: 1, son of an oath; 2, of quiet; 3, of wisdom; 4, of consolation; 5, of an old man. He is probably not the same as Joses Barnabas mentioned in Acts 4:36.

Matthias is the contracted form of Mattathias, and is the equivalent of the Greek Theodore, "gift of God." He is also said to have been one of the seventy, Eusebius, 1:12; and Nicephorus reports that he preached the gospel and suffered martyrdom in Ethiopia, while others report that he died in eastern Asia. Eusebius also mentions spurious Gospels ascribed to Peter, Thomas, Matthias, and others. *Hist.* 3:24. Clement of Alexandria also mentions a work called "Traditions of Matthias," *Strom.* 2:163.

24. they prayed, . . . Thou, Lord] They may nearly all have prayed in turn; but it is more probable that Peter or one of the apostles led in this prayer the substance only of which Luke here gives—and that all the assembly joined in it. "Lord" appears to designate the glorified Jesus. Some however, as Meyer, hold that it was addressed to God the Father, chiefly because of the phrase "knowest the hearts of all"; literally, "heart-knower." But the Greek word for Lord is the same that Peter used four times in answering Jesus, John 21:15–17, 21, and that the eleven used after the resurrection in speaking to Jesus, Acts 1:6, as did Stephen also, Acts 7:59, 60. In Acts 4:24 "Lord" represents a different Greek word; but in Acts 4:29 "Lord" represents the same Greek word as here. And the words of Ananias, Acts 9:10 15, are addressed to the Lord Jesus; and "Lord" refers to Jesus in Acts 14:23; and Paul prayed to Jesus, 2 Cor. 12:8. There is no Scriptural objection, therefore, to the view that this prayer was addressed to the Lord Jesus. "Knowest the hearts of all," literally, "heart-knowing all men." Compare the similar Hebrew expressions, "the Lord searcheth all hearts," 1 Chron. 28:9; "I the Lord search the

Common Version.	Revised Version.
23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.	23 with us of his resurrection. And they put forward two, Joseph called Barsabbas, who was surnamed Justus, and Matthias.
24 And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*, shew whether of these two thou hast chosen,	24 And they prayed, and said, Thou, Lord, who knowest the hearts of all men, shew of these two the one whom thou hast

heart," Jer. 17:10. The Lord knew the heart; they knew only the men as manifested to them in their conduct. They ask the Lord to "shew" or "point out," by some visible or other way, which one of the two he had chosen. They believed that the Lord had already made a choice; which was his choice? They sincerely desired to choose the one that the Lord had chosen.

25. from which Judas . . . fell] Or, "from which Judas fell away"; literally, "from which Judas has passed over." By infidelity to his place among the apostles, Judas had "gone beyond," or lost his ministry; literally, "to go to his own place," a place that he chose, or to which he belonged because of his choice. The rabbins had a similar expression in a comment on Num. 24:25: "Balaam went to his own place, that is, Gehenna."

26. the lot fell upon Matthias] Literally, "And they gave lots for them; and the lot fell upon Matthias," R. V. It is probable from this language, taken in connection with the prayer in v. 24, that the choice was made by lot and not by votes. But some think otherwise, saying that if they had selected by lot the phrase would have been "cast lots," and not "gave lots." If it was by lot, the "lots" were probably tablets on which were written the names of the proposed persons, one name on a tablet. This decision by lot was an Old Testament custom—see Num. 26:55; Josh. 7:14; 1 Sam. 10:20, 21; Prov. 16:33—but this is the only recorded instance of its use in the apostolic church. It may be a reminiscence of the Old Testament custom. The single instance (a disputed one) does not warrant imitation in our times. The Moravians have used the lot, and John Wesley favored it; but Christian churches, as history notes, have not generally used the lot in the selection of pastors, after the supposed example of the first assembly in Jerusalem.

he was numbered with the eleven apostles] The Greek word for "numbered" is not the same as in v. 17, but is a word used in one form to signify casting votes for a person. It is clear that the Christian assembly declared Matthias to be an apostle; that they did it by a vote after the decision by lot is probable, but not certain. He took the place of Judas, again completing the twelve in the apostolic band. Some, as Stier, urge that this choice of Matthias was premature, and that God intended Paul to fill the vacant place. But there is no evidence that God disapproved of this election; and Paul never claimed to be of the twelve, nor could he meet the conditions required to become one of the twelve. For he was not in company with Jesus from the beginning, nor was he a witness of the ascension, as required. See vs. 21, 22. Moreover, the Lord himself called Paul to send

COMMON VERSION.	REVISED VERSION.
25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.	25 chosen, to take the place in this ministry and apostleship, from which Judas fell away, that he might go to his own place.
26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.	26 And they gave lots [1] for them; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

[1] Or, *unto*

him to the Gentiles, Acts 26:15–17, and he counted himself an apostle to the Gentiles, Rom. 11:13; 15:16; 2 Tim. 1:11; Acts 13:47.

Suggestive Applications.—1. The Christians' reception of divine gifts depends largely upon their preparation for them. 2. Christians must be together of one accord to receive great blessings. 3. Great spiritual gifts come in answer to united, persevering prayer. 4. Christian worship brings all together, men and women, on an equality before God. 5. One may hold an eminent place among Christians, yet be spiritually lost. 6. Every one has a place in eternity; the place that he chose for his own here. 7. Peter, who denied his Lord, plainly but sadly spoke of the end of Judas, who betrayed the Lord; so plainly but pityingly we should speak of the punishment of sinners. 8. Judas had great privileges, but was lost. 9. The Lord chooses and qualifies his servants for special work. 10. True Christians seek the guidance of the Lord in his service. 11. The principles of order and of elective right for all in the early church give promise of the greatest purity, harmony and success now.

Gift of the Holy Spirit and of Tongues. 2:1–13.

Luke now begins the history of the formation of the apostolic church. The events of the Pentecost fittingly mark its organization.

Analysis.—Luke describes these events in their natural order: 1, the gift of the Holy Spirit, and in proof of it, 2, the gift of tongues, vs. 1–4; 3, the countries represented at the meeting, vs. 5–12; 4, the sneering charge of drunkenness, v. 13; 5, Peter's defence and explanation of the wonder, vs. 14–36; 6, the question of the convicted hearers, v. 37; 7, Peter's call to repentance and promise of a like gift of the Holy Spirit to them, vs. 38–40; 8, addition of 3000 by baptism, v. 41; 9, a description of their mode of life, their social state, and their continued prosperity and growth, vs. 42–47.

1. the day of Pentecost . . . they were all . . . in one place] Pentecost is the Greek name for one of the three yearly Hebrew festivals. It was held between the passover and the feast of tabernacles, and was known as the "feast of harvest," Ex. 23:16, of "firstfruits," or the "feast of weeks," Ex. 34:22; Deut. 16:9, 10. It was observed at the end of seven weeks (a week of weeks) from the 16th of Nisan, the second day of the passover. Hence Greek-speaking Jews called it Pentecost, or Fiftieth, because it came on the fiftieth day (Lev. 23:15, 16) after the 16th of Nisan, the feast of unleavened bread, Ex. 34:18, or passover.* According to a tradition in the early church, Pentecost fell on Sunday; but then Sunday must be counted as beginning at sunset on Saturday—the Jewish Sabbath night. Besides being a thanksgiving feast and offering for cereal harvest, Pentecost was held by early Christians, as Jerome and Augustine, and by modern Jews, to com-

Common Version.	Revised Version.
CHAP. II.—And when the day of Pentecost was fully come, they were all with one accord in one place.	2 And when the day of Pentecost [1] was now come, they were all together in one

[1] Gr. *was being fulfilled*

* For a description of the feast of Pentecost, see Bissell's *Biblical Antiquities*, pp. 268–270.

memorate the giving of the law on Sinai. It has been inferred from Ex. 19 that the law was given from Sinai on the fiftieth day after the exodus from Egypt and the first passover, thus falling on the same day of the year as the feast of harvest or weeks, called Pentecost. A comparison of Ex. 19 with Ex. 24 and 31:18 and 32:1 and Deut. 9:9 makes this inference probable, though by no means certain. Josephus says nothing of Pentecost as commemorating the giving of the law, nor do the oldest portions of the Talmud; and Philo expressly says that the feast of trumpets (tabernacles) celebrated the giving of the law. The tradition appears full grown in Maimonides' time (about 1200 A.D.), but can be traced back to Jerome in the fourth century of the Christian era. The tradition however has no definite support from Scripture, though we might reasonably look for it, if God had intended this feast (which he appointed when the law was given) as a commemoration of the giving of the law on Sinai. Hence the suggestion that Pentecost at once marked the organization of the Jewish church at Sinai and the reorganization of it as the Christian church rests on conjecture. The disciples "were all together," R. V. The Common Version, "were all with one accord," is based on a different Greek reading, which makes the original word the same as in Acts 1:14. But the Revised reading is supported by four of the oldest manuscripts and adopted in the best editions of the Greek text. Two questions arise: 1, Who were in this assembly? 2, Where was it held? In answer to the first: the "they" of v. 1 must refer to the same or a similar company as the "they" of the preceding sentence, Acts 1:26, and hence refer to all the disciples in Jerusalem. Remembering that there were no chapter and verse divisions made by Luke, this would be the natural meaning of his language. So the assembly was like that described in Acts 1:14, 15. Where the gathering was is not certainly known; but it is reasonable to infer from v. 2 that it was in the same upper room mentioned in Acts 1:13. The pentecostal blessing came after they "all with one accord continued stedfastly in prayer," Acts 1:14, R. V.; see also 1:24 with 2:1. It was spiritual unity with Christ first, then with one another, bringing the "one accord," Acts 1:14, the visible unity.*

2. suddenly there came a sound from heaven] While this company was waiting for the promise of the Spirit, this sound came from the skies unexpectedly, as a rushing or driving, mighty or violent wind. It does not say it was a whirlwind or hurricane, but that the sound was as that of a violent wind. And the sound, not the wind, filled the house where they were sitting, or abiding; for not the posture of body, but the fact that they were together, is intended by the phrase sitting. Yet that phrase may indicate the Oriental custom of sitting upon the floor or with their feet curled under them on a divan, and not upon chairs as with us. The sound came "from heaven" to indicate the source of the power.

COMMON VERSION.	REVISED VERSION.
2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.	2 place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house

* For special note on *Christian Unity*, see Appendix, p. 353.

3. there appeared . . . tongues . . . as of fire] Literally, "And there appeared to them tongues as of fire being distributed, and it sat upon each one of them." Here again it is not distinctly said that the tongues were fire, but they were glowing, gleaming, "as of fire"; had the bright appearance of fire. Nor were there "cloven tongues," that is, two or more, on each person, but the language implies rather that there was one tongue on each person. Some hold that the tongue on each person was parted or forked; but this is contrary to the usage and meaning of the Greek word. It rather describes the tongues distributing themselves among the persons. So the scene represented is of a stream of tongues appearing and dividing or distributing itself so that one tongue settled upon each person; for the Greek also clearly implies that "sat" or "it sat" refers to the tongue or the fire, and not, as some say, to the Holy Spirit, who has not yet been named. The representation in this scene of a forked tongue upon each head by old artists is misleading, and so is the use of "cloven" in our Common Version. The reading in the margin of the Revised Version, "distributing themselves," is to be preferred as a better representation of the Greek than "parting asunder" of the text.

4. they were all filled with the Holy Ghost] These three events—the "sound from heaven," the appearance of the tongues as of fire, and "all filled with the Holy Spirit"—came close together; but whether in quick succession or all together at the same moment cannot certainly be determined, though the narrative seems to imply the former. Notice the expressive statement, "they were . . filled with the Holy Spirit," R. V. When any believer is filled with the Spirit, marvellous power is shown. The English revisers adopted in this verse "Holy Spirit" for "Holy Ghost"; but in v. 38 (and generally) they use "Ghost," which means an "apparition" as well as a disembodied soul. The word "Spirit" is to be preferred in all cases, as urged and adopted by the American revisers.

speak with other tongues] That is, other than and different from their native tongues, and in languages with which they had not been familiar. These were not merely wild, rapturous, ecstatic utterances, like the odes and songs of the older poets' frenzy. The sentences were clear and the words distinct, so that "every man heard them speak in his own language" or "dialect" wherein he was born. It is evident that the speakers used the proper words of each of the foreign dialects, and also observed those more delicate distinctions of pronunciation and inflection that mark the differences in spoken languages and dialects. There was also a spiritual elevation, the Spirit giving the power of utterance, as in "the Magnificat" of Mary, Luke 1:46–55. Probably some in the company spoke in one foreign tongue or

COMMON VERSION.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

REVISED VERSION.

3 where they were sitting. And there appeared unto them tongues [1] parting asunder, like as of fire; and it sat upon each

4 one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

[1] Or, *parting among them;* or, *distributing themselves*

dialect, and another in another, and so on. Thus twelve to fifteen languages were probably heard. Fifteen counties and provinces are named (Cyrene was a city of Libya and not counted separately); but how many languages and dialects were spoken by the sojourners at Jerusalem from these fifteen provinces is not certainly known. The differences would in some cases not be greater perhaps than now exist between different dialects of one great language. It is not an uncommon thing for an Oriental to be a fair master of three or four languages. The intelligent Galileans of that period may have spoken Aramaic, Greek, and perhaps Latin; but in this case the power to speak in tongues unknown was the gift of the Spirit.

5. were dwelling at Jerusalem Jews . . . every nation] Literally, "there were being housed in Jerusalem," either temporarily or permanently in that city (but vs. 9–11 show clearly that they were temporary dwellers), Jews, "devout men," literally, "taking hold well," *i. e.*, "cautious," and thence "fearing." Thus the Genevan Version reads "men that feared God": but Tyndale reads "devoute," which later English versions follow. Permanent residents would be attracted from the various countries by their attachment to the Jewish worship; or *more* likely, these may have come up to the feasts from all these countries. The Jews were widely scattered over the Roman empire at that period; yet every devout Jew turned towards Jerusalem and the temple as his religious home.

6. Now when this was noised abroad] Or, "And when this sound was heard." R. V. But Coverdale's version hits the Greek better than either: "When this voice came to passe," or "this voice was made." The Common Version presents it as a report or rumor that was spread; but this is misleading, since the Greek properly denotes the human voice (so Alexander, Meyer and others rightly hold), and refers not to the "sound" of v. 2, as Alford infers, but to the voice of those speaking in foreign tongues of v. 4. "The multitude came together"; the nearest, hearing the unusual commotion, rushed thither, and others, seeing them, rushed thither also: a scene that may be witnessed almost any day in a city, and especially in an Oriental city. They had a curiosity to see or to hear what caused the commotion.

were confounded] The margin reads "troubled in mind"; but the literal meaning of the Greek word is "to pour together" in a confused mass. It may apply to a state of mind or to a state of affairs. Tyndale and other versions render "astonied" or astonished. The reason for this confusion or astonishment is distinctly stated: "every man heard them [the disciples] speaking in his own [the hearer's] language," or dialect: for the Greek word is *διάλεκτος*, and the equivalent of the English word "dialect."

7. all amazed and marvelled] These words do not express the same

COMMON VERSION.	REVISED VERSION.
5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.	5 Now there were dwelling at Jerusalem Jews, devout men, from every nation
6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.	6 under heaven. And when this sound was [illegible] were confounded, because that every man
7 And they were all amazed and marvelled,	7 And they were all amazed and marvelled,

idea; yet it is not easy to define the precise meaning intended by the Greek words which they represent. Perhaps the word for "confounded," v. 6. was used to express the outward confusion of the multitude on first coming to the place. The Greek for "amazed" is the root of our word "ecstasy," and is variously rendered in the Common Version "made us astonished," Luke 24:22; "beside himself," Mark 3:21, or "beside ourselves," 2 Cor. 5:13; and "bewitched," Acts 8:9. It signifies, literally, "to put out of place" or "out of mind," and thence "to fill with wonder"; here used perhaps to express the emotions of wonder. "Marvelled" may signify the continuation of the amazement, causing exclamations, gestures, motions and other outward manifestations of emotion.

are not all these which speak Galileans?] This was the main form their exclamations assumed. "See, are not" was equivalent to saying that they were all Galileans; that is, all from one district, and therefore not naturally familiar with the various dialects of these many widely-separated provinces from which the hearers came. The term does not imply that they were Christians, though later it acquired that meaning; nor imply a supposed barbarism or ignorance in the speakers, for Galileans had free intercourse with foreigners, and it would be less marvellous for Galileans to speak in tongues than for some others. But the marvel seemed to be that they were all of one district, yet spoke these various dialects with such precision and proper tone that each man heard as if it were his own peculiar dialect wherein he was born—his mother tongue. How then is it that these Galileans speak so that we know it to be our own peculiar "dialect"? (for this is the Greek word again, as in v. 6.) These "dialects" are many in the Orient, and very difficult to master. In illustration of this fact, John Tannous Haddad, a native of Syria and familiar with modern Galilee and the Hauran, informs me that there are three different modes of speaking Arabic in Syria. One prevails at Tiberias, another in the region of Nazareth, and a third at Banias and northward. An educated Arab can tell immediately, by the dialectic pronunciation, from which of these sections a stranger comes.

9. Parthians . . . Medes . . . Elamites . . . Mesopotamia] The list is not without a certain geographical order. Beginning far eastward beyond the Tigris river and the Caspian Sea, the first three peoples—Parthians, Medes and Elamites—came from the region of ancient Persia, whither Jews had been carried captive six or seven centuries before. The fourth people were Mesopotamians, that is, dwellers "between the rivers," meaning the Tigris and the Euphrates; and thither also Jewish captives had been taken. Then the Judæans are noticed, perhaps as designating a dialect of

Common Version.	Revised Version.
saying one to another, Behold, are not all these which speak Galileans?	
8 And how hear we every man in our own tongue, wherein we were born?	8 speak Galilæans? And how hear we, every man in our own language, wherein
9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia,	9 we were born? Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judæa and Cappadocia, in Pontus
10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,	10 and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews

southern Palestine as distinguished from that of Galilee. The next in order are five provinces of Asia Minor: first Cappadocia, in the southeasterly portion; then Pontus, to the northeast on the Black Sea; Asia, meaning not the continent nor Asia Minor, but a smaller territory, the Roman province of that name, which Pliny says included the little countries or districts of Mysia, Lydia and Caria, bordering on the Ægean Sea and opposite to Greece. The next, Phrygia and Pamphylia, were centrally-southern provinces on the Mediterranean Sea. Then followed Egypt, south of the Mediterranean, and Libya, which lay west of Egypt. In all these countries, as in Asia Minor, many Jews dwelt. There were large colonies of them in Egypt, so that a Greek version of their Scriptures, called the Septuagint, had been made at Alexandria in the third century before the Christian era. Those from Rome were not "strangers" from there, as the Authorized Version reads, but "sojourners"; there for trade, or for a time only. "Jews" means those born of Jewish parents, descendants of Abraham; "proselytes" designates those who were born of Gentiles, or were of mixed parentage partly Jewish and partly Gentile, but who had become converts to the Jewish religion. Whether both classes came from all the countries or from Rome only cannot be determined with certainty, as the qualifying phrase is inserted before the list is completed. It surely refers to the sojourners at Rome, if not to others.

11. we do hear them . . . in our tongues] From Italy the eye of the narrator sweeps over to Crete (now Candia), an island to the southeast of Rome, and then completes the circle with Arabia to the extreme south of Palestine. Again it is asserted that all these heard them speaking "in our tongues" (not "dialects" as before). To this is now added the theme of their speaking, "the mighty works of God," R. V.; literally, "the great things" or "magnificent words of God" as Alexander renders it. What specific works or words of God are meant cannot be determined from the text; but the inference is that they referred to the gift of tongues, the outpouring of the Spirit, and perhaps to the miracles and events that had led up to this scene.

12. amazed, and were in doubt, saying] Or, "they were amazed, and were perplexed." The effect on the hearers was a complex one: they were dazed or overwhelmed in mind; then thrown into an uncertain or confused state in regard to what it was and what it meant. This perplexity is shown by asking one another, "What meaneth this?" literally, "What will this be" or "become?" So Wycklif̈e's version, "What will this thing be?" They believed it was a sign or omen presaging some significant and remarkable change, but precisely what they knew not.

13. Others mocking said, These men are full of new wine] Liter-

COMMON VERSION.	REVISED VERSION.
11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.	11 and proselytes, Cretans and Arabians, we do hear them speaking in our tongues the
12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?	12 mighty works of God. And they were all amazed, and were perplexed, saying
13 Others mocking said, These men are full of new wine.	13 one to another, What meaneth this? But others mocking said, They are filled with new wine.

ally, "of sweet" (wine). In v. 12 it is said, "they were all amazed," etc.; here it speaks of "others." This may be explained as a common mode of saying, "all were amazed" . . . and were saying, etc., except some who were mocking; or that the "all" refers to the various persons, foreign Jews and proselytes, named in vs. 9–11, and "others" means natives of Judæa, as the opening words of Peter's address in v. 14 imply. He first answers the mockers, and speaks of them as "men of Judæa . . . and Jerusalem." The one Greek word representing "new wine" etymologically means "sweet," and is not found elsewhere in the New Testament, but is used by some classic writers to designate *must*, or the sweet juice of the grape. Athenæus uses this very phrase "drunk with sweet wine"; so γλεῦκος—*gleukos*, whether must or sweet wine, or fermented, appears here to designate a kind of wine believed to make men drunk, for Peter distinctly answered, "these are not drunken, as ye suppose," v. 15. Yet some understand that the remark was not only a sneer, but a sarcastic one, meaning "they were filled, drunk on grape-juice." But Peter's answer implies that he took it as a serious charge made by some to account for the speaking in various dialects, these hearers mistaking the sounds for senseless babblings of half-drunken men. If these "others" were Judæans as we suppose, they would not understand what was said in the foreign dialects, and might make this mistake, and at the same time be ready to sneer at the perplexity of those who had understood the things spoken. The gift of tongues was frequently granted in New Testament times. Sometimes the speaker could interpret what he said, and sometimes needed another to interpret for him, 1 Cor. 12:10; 14:27. The gift does not appear to have been given to preach in a tongue not known by the preacher.* Paul said "I speak" with tongues "more than they all"; yet there is no record of his using that gift in proclaiming the gospel to peoples whose language he had not learned. Paul gives the reason for the gift: "tongues are for a sign, not to them that believe, but to the unbelieving," 1 Cor. 14:22, R. V.

SUGGESTIVE APPLICATIONS.—1. God sometimes answers our prayers and fulfills his promises at unexpected times and in most unexpected ways. 2. It is a privilege of all believers to be filled with the Spirit. 3. The miraculous gift of tongues has ceased; but modern missions have preached the gospel by voice and print, not in a dozen only, but in several hundred, languages and dialects. 4. The gift of the Spirit came when Christians were united in spirit, in fellowship, and were together as one body. 5. The Holy Spirit makes men attentive to the truth. 6. He can use the curiosity and wonder of men to bring the truth to their hearts. 7. It is not wise nor safe to distrust the power or work of the Holy Spirit. 8. Men often do not understand the wonderful workings of the Holy Spirit. 9. It is better candidly to inquire about, than to sneer at, what we do not understand.

PETER'S PENTECOSTAL ADDRESS. VS. 14–36.

This brief record of Peter's first sermon presents a threefold argument that Jesus is the Christ: 1, this outpouring of the Spirit fulfills the prophecy by

* An attempt to revive the "gift of tongues" was made by the followers of Edward Irving early in this century.

Joel, vs. 14-21; 2, the works, death and resurrection of Jesus fulfill David's prophecy, vs. 22-28; 3, this prophecy referred to Christ and was fulfilled in Jesus, vs. 29-36.

14. Peter, standing . . . said . . . Ye men of Judea] It was customary to sit when teaching; but here a great religious fact was assailed, and Peter rises to signify his willingness to explain and defend the unusual scene before them. Note that he was with the eleven; was he the twelfth? So most say, and with great probability but not certainty; the "twelve" were surely together later, Acts 6:2. Peter "spake forth," R. V., or "spake out"; he had been restored, and after Oriental custom spoke for the apostolic band and for all the disciples. Prof. Plumptre supposes he spoke in Greek; but it is quite unlikely that a Jew would speak to Jews in Jerusalem on such a subject in any but the Hebrew, the language they loved and revered. He speaks directly, but respectfully, to the mockers: "Ye men of Judæa," literally, "men, Judæans, and dwellers at Jerusalem, all this be known to you, and take into the ears my words"; a bold, graphic beginning, fitted to attract close attention.*

15. For these are not drunken, as ye suppose] In his boldness the apostle is calm and self-possessed. He flatly denies the charge that the disciples speaking in foreign tongues were drunk. Notice the force of "as ye suppose," or "as ye assume," the sense in which the Greek word is used by such classical writers as Xenophon, Herodotus and Plato. (They had said these were full of new or sweet wine, which they must have counted intoxicating.) They had assumed this as a fact, without proof. In truth, circumstances were strongly against the assumption. It was the morning hour of prayer, only the third hour of the day; no Jew, certainly no devout Jew, would eat or drink before this hour was past. Men that got drunk did so at night, 1 Thess. 5:7. Or, his argument may be understood thus: at this early hour even the habitual and the reckless could hardly be drunk; it is incredible that these religious and devout persons could be in that condition. It is too absurd to require refutation; so the apostle at once tells what it is.

17. I will pour out of my Spirit] The scene which they witnessed is what was spoken through the prophet Joel. He there cites the substance of Joel 3:1-5 according to the Hebrew, but of 2:28-32 according to the verse

COMMON VERSION.	REVISED VERSION.
14 ¶ But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all *ye* that dwell at Jerusalem, be this known unto you, and hearken to my words:	14 But Peter, standing up with the eleven, lifted up his voice, and spake forth unto them, *saying*, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words.
15 For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day.	15 For these are not drunken, as ye suppose; seeing it is *but* the third hour of the day;
16 But this is that which was spoken by the prophet Joel;	16 but this is that which hath been spoken through the prophet Joel;
17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall	17 And it shall be in the last days, saith God, I will pour forth of my Spirit upon all flesh:

* How these sermons and addresses were preserved is not said. From late researches, however, it has been fully shown that short-hand was well known and in common use before that time among educated men. The younger Pliny rarely travelled without a short-hand writer with him. See Prof. Mayor's edition of *Pliny's Letters*, bk. 3, p. 96.

division in the Greek and English versions. "Afterward" of Joel was understood to refer to the "last days," or Messianic times, by the rabbins. The citation follows the Greek more closely than the Hebrew text of Joel. Peter inserts parenthetically "saith God," to remind his hearers that this prophecy came from God. "All flesh" is used to designate the entire human race, without distinction of nation. "Prophesy" is used not in the narrow sense of foretelling future events, but in the broader sense of teaching and speaking by inspiration. This power was not to be limited to old men, nor to the aged, but would be given to sons and daughters, to young men and old men; even to bond-servants and bond-maidens, v. 18, for the Greek words representing "servants" and "handmaidens" are really two forms of one word, the masculine and the feminine, and it designates slaves. "Visions," "dreams" and "prophecies" are doubtless intended to cover the various forms or modes by which the Spirit was known to communicate with man. Women prophesied in Old Testament times. Miriam and Hannah being notable examples; but in New Testament times there were more numerous and more notable instances. Not to mention Mary, Martha and others in the Gospels, we have Dorcas, Lydia, Priscilla and the daughters of Philip, Acts 9:36; 16:15; 18:26; 21:9, and many others commended in the Epistles for their labors.

19. wonders . . . and signs] "I will shew wonders," more exactly "I will give wonders," as Wyckliffe rendered it. These "wonders" or "prodigies" in the heaven were in accord with Oriental ideas, that some unusual phenomena heralded a great event. The second clause, "signs on the earth," some suppose to signify the effect on earth of the "wonders in heaven"; but "signs" more likely designate different phenomena from "wonders," and refer to earthquakes and other wonders that appear to have their origin on earth, as the others appear to belong to the heaven or sky. The "blood, and fire, and vapor of smoke" more definitely describe these signs.

20. before that great and notable day of the Lord] The darkening of the sun may refer to a total eclipse, or to some very dark day; all these portents, Josephus and other Jewish writers say, were seen before Jerusalem fell. What is meant by "great and notable day of the Lord"? Jewish and Christian interpreters alike apply the prophet's language primarily to the destruction of Jerusalem. It is a phrase usually designating

Common Version.	Revised Version.
see visions, and your old men shall dream dreams:	And your sons and your daughters shall prophesy, And your young men shall see visions, And your old men shall dream dreams:
18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:	18 Yea and on my [1]servants and on my [2]handmaidens in those days Will I pour forth of my Spirit; and they shall prophesy.
19 And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:	19 And I will shew wonders in the heaven above, And signs on the earth beneath; Blood, and fire, and vapour of smoke:
20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:	20 The sun shall be turned into darkness, And the moon into blood, Before the day of the Lord come, That great and notable *day:*
	[1]Gr. *bondmen* [2]Gr. *bondmaidens*

some time of fearful judgments; but the fall of Jerusalem was one, and only the beginning of such a time; that "day" will be in what we call the last judgment. See 2 Pet. 3:10.

21. whosoever shall call on the name of the Lord] Or, "even it shall be" (as early English versions read) "that if any one shall call on the name of the Lord, he shall be saved." Amid these alarming wonders and terrible phenomena that foretell awful judgments, there is a "door of hope," a promise of deliverance. It is based on one condition; for what is only implied in our English version is sharply stated in the Greek text: there is no salvation except for those who call on the name of the Lord.

22. men of Israel, hear] Peter now enters upon the second part of his address. But how is this connected with the beginning? He had declared that the wonder of tongues which they witnessed was not a sign of drunkenness, but was foretold by the prophet; a sign preceding some great judgment, in which those calling on the Lord should be saved. But some hearers would be in doubt who was meant by Lord, for Peter and his associates called Jesus Lord; so Peter boldly and frankly declares his meaning. He apparently feels, as before, that he is about to state an unwelcome thing; he appeals to them, therefore, earnestly: "Men Israelites, hear these words." They are not mere formal expletives, but a recognition of the wider company of foreign Jews before him, as his words in v. 14 were of those native Jews in Jerusalem and Judæa.

Jesus of Nazareth, a man approved of God] Or, literally, "Jesus the Nazarene, a man proved from God to you by powers, wonders and signs," etc. Peter sees before him Jews who knew Jesus as "the Nazarene"; so he uses the title they could not misunderstand. It was their usual name for him. When Jesus asked the Jews and Romans in the garden whom they sought, they answered, "Jesus the Nazarene," John 18:5, 7. The English versions obscure the shade of thought by reading "Jesus of Nazareth." They render the same word correctly, "a Nazarene," in Matt. 2:23, and the plural, "the Nazarenes," in Acts 24:5. Nor does Peter say that Jesus was approved of God simply, but rather that he was proved to be from God to them. This meaning of "approved" in the sense of "show to be true" or "to prove" is now nearly obsolete. The latter clause of the verse makes it clear that Peter declares Jesus the Nazarene was a man whose mission from God to you Jews was demonstrated by the powers, wonders and signs that God did through him in the midst of you; a fact those who heard Peter also knew. All the miracles of Jesus are covered by the three words; powers, wonders, signs. The first suggests the divine power in the miracle; the

Common Version.	Revised Version.
21 And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved.	21 And it shall be, that whosoever shall call on the name of the Lord shall be saved.
22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:	22 Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by [1]mighty works and wonders and signs, which God did by him in the midst of you, even as ye yourselves

[1]Gr. *powers*

second, the feeling of those who saw the miracle; the third, the evidence it offered of the divine character of Jesus.

23. delivered by the determinate counsel] This implies that Jesus was delivered to the Jews and by them to Romans, in accord with a definite plan. But "determinate" is not here to be understood in the moral sense; for that and the Greek word it represents signify that metes and bounds are set to mark off the extent of the thing, as to a field or any physical form. All that was done to Jesus was also known beforehand to God. Yet Peter charges the Jews whom he addressed with the crime; not personally, but through the hand of lawless men: "ye by the hand of lawless men did crucify [classic Gr., 'transfix'] and slay." See Revised Version. That is, the Jews did this through Pilate and the Roman soldiers. The "wicked hands" of the Authorized Version is somewhat misleading, for the "wicked" or "lawless" here intended were the Romans. It was the Jews' cry "Crucify *him*, crucify him," Luke 23:21, however, which constrained Pilate to give sentence against Jesus. This was a severe, bold charge against his hearers; but probably many in Peter's audience felt that his accusation was true.

24. whom God hath raised up] Here is a strong antithesis in Peter's address. When God permitted, you handed Jesus over; when you crucified him, God raised him, having freed him from the "pains," the grasp, of death. For he could not be held by death, since he is the Prince of life The fact of the resurrection of Jesus was thus publicly proclaimed in Jerusalem, before some of the very persons who procured his sentence by Pilate, and that too within two months of his crucifixion. If his resurrection could have been successfully denied, these present especially, who had mocked the disciples, were certainly the ones to make the denial. They do not appear from the record to have raised any doubt about that.

25. For David speaketh concerning him] The resurrection, like the gift of tongues, was also foretold in prophecy. The Scripture cited is from the Greek version of Ps. 16:8-11, which Peter says is a prophecy by David. This is stated in the title to the Psalm; and there is no internal evidence of a later date in the text of the Psalm. The point of the proof of the resurrection is in the last part of the quotation; but the first part leads up to it. For the Lord was foreseen as always before his face and upon his right hand,

Common Version.	Revised Version.
23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:	23 know; him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of [1]lawless men
24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.	24 did crucify and slay: whom God raised up, having loosed the pangs of death: because it was not possible that he should
25 For David speaketh concerning him, I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved:	25 be holden of it. For David saith concerning him, I beheld the Lord always before my face; For he is on my right hand, that I should not be moved:
26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:	26 Therefore my heart was glad, and my tongue rejoiced; Moreover my flesh also shall [2]dwell in hope:

[1] Or, *men without the law* [2] Or, *tabernacle*

the place of honor and of defence and protection. It gave him gladness and joy, and his flesh would "tabernacle" (for that is the Greek word) in hope. This last might mean that he would live the short life on earth in hope; but the next verse shows that it refers to the temporary rest of the body in the grave.

27. thou wilt not leave my soul in hell] Greek *hades*, meaning the "unseen world"; though a few critics limit it to that portion of the spirit world where the wicked are punished, yet a decided majority hold that as in the Greek version of the Old Testament, so in the New Testament, the word unqualified designates the entire world of spirits, including paradise or heaven as well as the place of punishment for the wicked. This text is the chief reliance to prove the clause in the so-called Apostles' Creed, "he descended into hell." The statements of v. 28 are a positive affirmation from another point of view of those made in v. 27.

29. David . . . is both dead and buried] Or, "he both died and was buried." Peter now argues that this prophecy of David that his body should not see corruption, etc., could not have referred to David himself. David died and was buried; and his tomb (containing his corrupted body) was in Jerusalem in Peter's day. But if it did not mean David, who was meant?

30. being a prophet, and knowing that God] Notice that the Revised Version omits "according to the flesh, he would raise up Christ." The clause is not found in four of the oldest manuscripts, and is omitted by Lachmann, Tischendorf, Tregelles, Alford, and Westcott and Hort. The clause contains only what is stated in a better way in the next verse, and was probably a marginal note that some copyist has mistaken for a correction of the text. It is declared in this verse that David was a prophet, and that he knew God had solemnly promised to place a descendant of his on the throne. See Ps. 132:11. David, perceiving the meaning of this promise, spoke in Ps. 16:10 of the resurrection of Messiah, the Christ, that neither was he left in *hades*, nor did his flesh see corruption. See Revised Version. "His soul," v. 31, of the Common Version is also omitted in the best Greek texts and manuscripts. The words of the prophecy are repeated by Peter and directly applied to Christ.

COMMON VERSION.	REVISED VERSION.
27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.	27 Because thou wilt not leave my soul in Hades, Neither wilt thou give thy Holy One to see corruption.
28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.	28 Thou madest known unto me the ways of life; Thou shalt make me full of gladness [1] with thy countenance.
29 Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.	29 Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us
30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;	30 unto this day. Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins [2] he would set *one* upon his throne;
31 He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.	31 he foreseeing *this* spake of the resurrection of the Christ, that neither was he left in Hades, nor did his flesh see cor-

[1] Or, *in thy presence* [2] Or, one *should sit*

32. This Jesus hath God raised up] Or, better, "This Jesus did God raise up." This completes the chain of argument. Peter had proved that the prophecy was not fulfilled in David, and could not refer to him, nor to an earthly king or person long after him; but it did refer to the Messiah. Then he affirms that God did raise up Jesus from the dead, and proceeds to prove that this Jesus is the Christ. The "we" who "are all witnesses" of the resurrection includes the twelve and perhaps the 120 or more disciples gathered at Jerusalem; for Jesus appeared after his resurrection to above 500 at one time, 1 Cor. 15:6.

33. by the right hand of God exalted] A similar phrase is in Ps. 98:1, "his right hand, and his holy arm, hath gotten him the victory." Some, as Hackett, Neander, and Olshausen, suggest "at the right hand of God." This is a doubtful rendering of the Greek, which rather conveys the idea that Jesus was exalted by the power of God; so Calvin, Meyer, Alford, and others hold. The gift of the Spirit and of tongues came in consequence of this exaltation of Jesus. They all saw and heard proofs of the gift.

34. David is not ascended] Peter further proves that the prophecy did not apply to David. He had not ascended into the heavens, as Jesus had; for David says in Ps. 110:1, "The Lord [Jehovah] said unto my Lord, Sit thou on my right hand, until I make thine enemies thy footstool." It is clear that David understood this to refer to some other than himself. Moreover, some in Peter's audience would recall that a few weeks before the Pharisees had been perplexed by a question about the meaning of this same passage, and could not answer Jesus; for to do so might concede his claims. See Matt. 22:42–45.

36. let all the house of Israel know assuredly] Literally, "Let all the house of Israel know infallibly, therefore, that God has made him Lord and Christ—this Jesus whom ye crucified." Tyndale has this order in the first clause; and thus the Genevan version gives the last clause, preserving the beauty and force of the Greek text, which has the same order. Peter reserved the repetition of the charge of v. 23, that they had crucified the Messiah in delivering up Jesus, until the last, the climax of his address. Thus their awful guilt was brought home to their consciences with wonderful skill and power.

Suggestive Applications.—1. Men are often mistaken when judging

Common Version.

32 This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

34 For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Revised Version.

32 ruption. This Jesus did God raise up,
33 [1] whereof we all are witnesses. Being therefore [2] by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear.
34 For David ascended not into the heavens:
but he saith himself,
The Lord said unto my Lord, Sit thou on my right hand,
35 Till I make thine enemies the footstool of thy feet.
36 Let [3] all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified.

[1] Or, *of whom* [2] Or, *at* [3] Or, *every house*

others from outward appearances. 2. Believers cannot keep silent when the honor of God and the good name of his people are assailed. 3. The word of God often explains what may otherwise perplex men. 4. God sometimes uses judgments to direct attention to his truth. 5. "The Spirit is given not to supersede, but to enable us to understand and improve, the Scriptures."—*Matthew Henry.* 6. In the greatest judgments, those who truly call upon the Lord are saved. 7. Jesus was proved to be the Christ—1, by miracles; 2, by wonders; 3, by signs; 4, by his crucifixion; 5, by his resurrection; 6, by his ascension; and 7, by the gift of the Holy Spirit.

FORMATION OF THE CHRISTIAN CHURCH. vs. 37–47.

The effect of Peter's address is now briefly stated, followed by a glance at the mode of life of the new Christian community.

37. they were pricked in their heart] This is too feeble an expression; they were pierced through the heart, comes nearer to the force of the Greek. The effect was mental; as a spear pierces through the heart, so the words of Peter pierced through the mind, and seat of the moral sense. The conscience was struck; compunction and conviction followed. The hearers (how many is not said) asked Peter and "the rest of the apostles," that is, they asked the whole company of the twelve and not Peter alone, "What shall we do, men, brothers?" It was the cry of the awakened sinner, guilty, conscious of sin.

38. Repent, and be baptized] The question was asked of the twelve, but, as customary with Orientals, one answers for all; so now, as before, Peter answers for the twelve. "Repent" was the clarion cry of John the Baptist in the wilderness, Matt. 3:2; it was the gospel call of Jesus, Mark 1:15; he sent the apostles to repeat and spread that one cry, Mark 6:12; so now they knew what to answer. It required no conference; Peter knew what the twelve would unite in answering. His answer was positive, full and encouraging. Strange that in modern times some should say that repentance is not to be urged in Christian congregations or in preaching! Wyckliffe, following the Vulgate [Latin] version, reads, "do ye penance," so also the Douai version; but Tyndale, following the Greek, hit the truer sense, "repent." Coverdale's version went back to "amend yourselves"; the Genevan version giving "repent of your sins." Not merely the outward result and act of "turning," but the inward motive that impels one to turn, is expressed in the Greek word. In this it conforms to the other descriptions of this change, which speak of it as a spiritual birth, a regeneration, a being born again, a change of the heart, and the like. See John 3:3, 5; Titus 3:5; 2 Cor. 5:17; Gal. 6:15; Ezek. 36:26. They were to be baptized; how is not

COMMON VERSION.	REVISED VERSION.
37 ¶ Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?	37 Now when they heard *this*, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?
38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.	38 And Peter *said* unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy

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particularly described, except as the word may describe it. Baptism was, however, not unknown among Peter's Jewish hearers. They would naturally understand the baptism to require substantially what they were familiar with, and to be the sign and seal of their entrance into the body of disciples. "In the name of Jesus Christ" did not mean that this was the formula to be spoken at their baptism,* but that this act was a confession of their acceptance of Christ's teachings, his offer of pardon, his power to save them from their sins. To make this clear the apostle adds, "for" or "unto the remission of your sins," that is, to this end or result. If they did these things, then they also should receive the Holy Spirit, as these others had whom they had seen. Thus they too would have testimony of the power of the risen Jesus.

39. the promise . . . to all . . . as many] The wideness of the promise seems to be the thought pressing upon the apostle's mind. But with tact and kindness he assures them first that the promise was meant for them. Notice the order of the Revised Version, "For to you is the promise." "To your children" may refer to their sons and daughters, yet can hardly be limited to them; it seems to include all generations following them; "all afar off," some limit to those in the ages after them, but the Greek does not refer to time but to space. Others limit the phrase to the scattered Israelites in remote countries; yet any person might come under Israel's blessings by becoming a true proselyte, and Peter here evidently presents the wideness of God's promise, though he may not have yet had a clear view of the calling of all Gentiles; so it seems to take in Jews primarily and then also others. And this is more obvious from the last clause, "as many as the Lord our God shall call." Here again the Greek for "call" means "to summon," "to announce to," any one. So this clause is as far-reaching as the command of Jesus to "preach the gospel to the whole creation," Mark 16:15, R. V. Compare Matt. 28:19 and "all the nations," Luke 24:47. In fact the preceding clause, "to all that are afar off," is an expression very similar to that in the Old Testament in reference to Gentiles. See Deut. 13:7; Jer. 31:10; Micah 4:3; compare also the promises in Micah 4:1, 2; Isa. 2:2, 3, and Paul's reference in Eph. 2:13, 17. Peter was looking for some great movement among the nations, though not yet very clearly defined.

40. with many other words] Luke gives the substance only of Peter's full address. Some infer that other addresses were also made, the substance even not being reported. But this is less likely. We are sure that not all the words of the apostle are recorded. But what was the purport of those

Common Version.	Revised Version.
39 For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.	39 Spirit. For to you is the promise, and to your children, and to all that are afar off, *even* as many as the Lord our God
40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.	40 shall call unto him. And with many other words he testified, and exhorted them, saying, Save yourselves from this

* In the recently-recovered work, "Teaching of the Twelve," written about the close of the first century A.D., a like phrase is used, "baptism in the name of the Lord"; but the full formula occurs earlier in the same ancient document. The same document also throws light on the mode of baptism then prevalent.

other words? They were words witnessing for Jesus, and urging the hearers to believe on him; so much is clear.

Save yourselves from this untoward generation] Is this the theme of the "many other words"? So we understand. "Save yourselves," or, as the verb is passive in form, literally, "Be saved from this crooked generation." The Jewish generation of that day were "crooked" mentally, morally and spiritually, because they were disbelieving or unbelieving. Thus if any of Peter's hearers were saved they must be separated from the mass; repenting, believing on Jesus, would bring such separation and salvation, 2 Cor. 6:17. "Untoward" in earlier English meant not docile or tractable. So Shakespeare uses it, *King John*, 1:1.

41. they . . . received his word were baptized . . . about three thousand] Notice that the Revised Version omits "gladly," because the adverb is not in the best Greek texts, yet the idea of joy is in the Greek verb, so that the Common Version more accurately presents the idea of the original. Receiving "his word" means accepting the apostle's testimony, and, as a consequence, repenting, believing on Jesus Christ. They were baptized, and "there were added [to the disciples] in that day about three thousand souls"; souls being a common term for persons.

42. they continued steadfastly in the apostles' doctrine] Or, "teaching and fellowship." These new disciples were not fickle, professing belief one day and forsaking it the next. They were firm, constant, strong in their new faith. They followed the teaching of the apostles and continued in their "fellowship," meaning in their company, brotherhood, and distribution of funds and food in the society; one in belief, in sympathy and spirit; they did also whatsoever the apostles desired.

in breaking of bread] This refers to their community of living, eating together, and possibly also to the Lord's Supper, which many believe was celebrated after an evening meal. But see 1 Cor. 11:20, 21. Alford argues against this view. The phrase primarily implies daily eating together, and may refer to the Lord's Supper as observed on the first day of the week, as some infer from Acts 20:7. Many have declared that the Lord's Supper was observed daily in the early apostolic church, basing the view on this verse and v. 46, compared with Acts 6:1. But these are not conclusive, for it is clear that Acts 6:1 refers to a distribution of food or support among the Hellenist widows, and v. 46 here expressly speaks of "breaking bread at home," see R. V.; so that this may also refer to an ordinary meal as in Luke 24:30, which refers to an evening meal as the context shows. Some with extreme views assume that this and other like passages describe the Lord's Supper, while Roman

COMMON VERSION.	REVISED VERSION.
41 ¶ Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.	41 crooked generation. They then [1] that received his word were baptized: and there were added *unto them* in that day
42 And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.	42 about three thousand souls. And they continued stedfastly in the apostles' teaching and [2] fellowship, in the breaking of bread and the prayers.

[1] Or, *having received* . [2] Or, *in fellowship*

Catholics further strain the texts to support their practice of giving the bread only to the laity. The "prayers" were in the temple in part at least, as Acts 3:1 shows. The disciples did not break off their Jewish forms of worship at once, but continued them along with this distinctively Christian worship.

43. many wonders and signs were done] The "fear" was not fright, but awe, reverence. Numerous miracles were done by the apostles, though no particular one is described at this period except the one in the next chapter, and that one is noticed because it led to the arrest and examination of the apostles by the Jewish rulers.

44. were together, and had all things common] Some suppose this means that they lived together in one house, but their numbers (over 3000) render this view improbable. It must refer to unity of spirit, belief, purpose, and general organization. The second clause conveys the idea of community of goods, lands and possessions. Not that every one of them sold everything he had and put it into a common stock, but that they all held their possessions as a trust for the common good of all. The Greek for "possessions" includes the idea of landed property. Some, perhaps the majority, indeed sold their possessions and laid the money before the apostles to be used in common, as v. 45 and Acts 4:34, 35 expressly declare. But it is further clear that this was purely a voluntary, not a required, act, see Acts 5:4; and the entire narrative implies that later certainly some did not actually do this, though they were apparently ready to do it had there been need for it. Compare the instances of Cornelius, Lydia and "the house of Mary," Acts 10:22; 12:12; 16:15; and the case of Zacchæus, Luke 19:8. From v. 45 it is clear that so far as there was any need by any one among the disciples, those who had possessions or goods cheerfully parted with them to supply that need.*

46. with one accord in the temple] "And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they did take their food with gladness," R. V. Here we have a graphic picture of the public and private life of these disciples. They kept up their attendance at the temple worship regularly as before; "day by day" referring rather to their habitual practice of going to worship, as at the hours for prayer, Acts 3:1.

It is not to be strained to mean that every one went every day. Then their private life at home was exemplary. "They did take their food," R. V.,

Common Version.	Revised Version.
43 And fear came upon every soul: and many wonders and signs were done by the apostles.	43 And fear came upon every soul: and many wonders and signs were done [1] by
44 And all that believed were together, and had all things common;	44 the apostles [2]. And all that believed were together, and had all things common;
45 And sold their possessions and goods, and parted them to all *men*, as every man had need.	45 and they sold their possessions and goods, and parted them to all, according as any
46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,	46 man had need. And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they did take their food with gladness and

[1] Or, *through* [2] Many ancient authorities add *in Jerusalem; and great fear was upon all*

* For special note on *Community of Goods*, see Appendix, p. 357.

clearly refers to their ordinary meals. Thus they did with "gladness," or "exultation," a word expressive of great inward comfort and joy, joined with "singleness of heart," implying freedom from deceit, duplicity or hypocrisy, and having the opposite character of simplicity, sincerity, with one aim, to serve God, and that alone. To the description closes with "praising God," and having "favor with all the people." Christians glorify God. At that time popular feeling was with the followers of the new faith, v. 47.

47. the Lord added . . . such as should be saved; Or, "the Lord added to them day by day those that were being saved," as the English revisers read; or, "those that were saved," as the American revisers read. The Greek verb is not in the future form, as the Authorized Version would require, but it is the present participle. "The church" is omitted, because not found in the best codices and most trustworthy manuscript copies of the Acts. The organization is described, but not yet called a "church." The last part of the clause is a difficult one to render accurately into smooth English. The Revised Version gives inferior English, but more accurately represents the Greek than the Common Version. The thought is not merely that these persons added to the disciples "should be saved" at some future time, but that they were already in the process of being saved; they were already in a saved state or condition, though the process was not perfected or completed. And this thought is consistent with other statements in the New Testament. See "are saved," 1 Cor. 1:18; 2 Cor. 2:15. Jesus said to the woman who was a sinner, "Thy faith hath saved thee" Luke 7:50. See also Luke 18:42; "by hope were we saved," Rom. 8:24, R. V.

CONCISE APPLICATIONS.—1. Faithfully preaching Christ brings conviction. 2. The alarmed sinners cry, What must I do? 3. The answer is, Repent, believe on Christ, and be baptized. 4. Remission of sins is promised to those who truly repent and believe. 5. All who receive remission of sins are promised the gift of the Holy Spirit. 6. The saved must separate themselves from the wicked by living a new life in Christ. 7. Those who are united to Christ should be united with his people. 8. Believers prove their belief by continuing steadfast in the truth. 9. They consecrate their all to God's service and use their possessions for the good of God's people. 10. Believers are open hearted, open handed giving according to their ability to every good work. 11. "It is God's work to add souls to the church." *Matthew Henry.* 12. Extreme piety and charity will command the respect even of the ungodly. 13. Hospitals, asylums, almshouses, great charitable institutions, are some of the "wonders and signs" of modern Christianity.

THE LAME MAN HEALED. 3:1–10.

The preaching and work of the disciples could not long continue to win

COMMON VERSION.	REVISED VERSION.
47 praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.	47 praising God, and having favour with all the people. And the Lord added to them day by day those that were [2]saved.

[1] *Or, together* [2] *Or, being saved.*

the people without attracting the attention of the Jewish rulers. Opposition and persecution were then sure to follow. This chapter describes a miracle which Peter was required to explain. The miracle led to the arrest of the apostles; the beginning of a "religious persecution" as relentless, bloody and violent as any that is known in history.

Analysis.—Peter and John heal the lame man at the temple, vs. 1–11; Peter declares that the healing was by the power of Jesus whom they had ignorantly put to death, vs. 12–18; urges them to repent, and promises salvation in Jesus, vs. 19–26.

1. Peter and John went . . . into the temple] Or, "were going up into the temple at the hour of prayer, the ninth." The best manuscripts transfer the phrase for "together" in this verse to the last clause of 2:47; yet the *verb* here implies that the two apostles went in company. Peter and John were sent together to prepare the passover meal, Luke 22:8; were together at the sepulchre, John 20:3; fishing together, John 21:7; and John introduced Peter to the palace of the high priest, John 18:16. Again they were together going into the temple at the ninth hour, the hour of prayer. Schürer, following the Talmud, notes three hours of prayer: 1, early dawn, when the morning sacrifice was offered; 2, the ninth hour or about three o'clock, at the evening sacrifice as offered in New Testament times, though originally offered at evening twilight; 3, at sunset. But in earlier times the hours of prayer were morning, noon and evening; for the Psalmist says, "Evening, and morning, and at noon, will I pray," Ps. 55:17. If we render "complain" or "muse" instead of "pray," as some versions do, still the call is upon God as the previous verse proves; it was a time of prayer-complaints. Compare also the Baal prophets praying until noon, 1 Kings 18:26, 27 and Dan. 6:10. Moreover, Peter observed the sixth hour (about noon) for prayer, Acts 10:9, and Cornelius the ninth hour also, Acts 10:30.* This earlier custom appears therefore to have prevailed in apostolic times; the hours suggested by Schürer belong to a more recent period, and after the final destruction of the temple. The chief hours of sacrifice were morning and evening. See Ex. 29:39; Num. 28:3, 4. Although the apostles had begun a new brotherhood, founded upon the old, but differing from it in many ways, yet they did not forsake all the old forms of worship in the temple. It had many hallowed associations in the Jewish mind. The temple then standing was that rebuilt by Herod, the third built on that site; the first was Solomon's, and the second Zerubbabel's. Josephus describes it as one of the splendors of the world; covered with plates of gold, which reflected the beams of the rising sun, so that men could not gaze upon the brightness, and those parts not covered with gold were exceeding white like a mountain covered with snow.† This imposing building stood in an area about 500

Common Version.	Revised Version.
CHAP. III.—Now Peter and John went up together into the temple at the hour of prayer, *being* the ninth *hour*.	3 Now Peter and John were going up into the temple at the hour of prayer, *being*

* See also Schaff, *Apostolic Church*, p. 351.

† Josephus, *Wars*, 5:5.

cubits (750 feet) square, covering 12 to 13 acres. Around the temple was a wide court, with cloisters and a tesselated pavement, called the court of the Gentiles. Into this space men and women, Jews and Gentiles, were admitted. A flight of steps led from this to an inner court. At the entrance were placed blocks of stone inscribed with a warning forbidding any Gentile to pass on pain of instant death.* This inner court was divided by terraces into the court of the women and the court of Israel. The next higher court within was called the court of the priests, and upon a terrace reached by other steps farther within was the temple itself.

2. man lame . . . laid daily at the gate of the temple] This man was born lame, probably from some malformation of the ankles or feet. See v. 7. He was unable to walk, and friends carried him and placed him "daily" or "day by day" by the entrance to the temple. The Greek phrase for "daily" the Revised Version renders "day by day" twice in the previous chapter, vs. 46, 47, and it has the same sense here. Which "gate" or "door" of the temple was called "Beautiful" at that time is not known. No gate of this name is noticed in Josephus nor the Talmud. Some suppose it was a gate described by Josephus as 50 cubits high and of Corinthian brass. This is by some identified with that called Nicanor. Others suppose that the Beautiful gate was that known as Shushan, an eastern gate near Solomon's porch. The two accounts in Josephus about the gates of the temple cannot be easily reconciled. It is supposed that there were two gates on the east—one at the outer court called Nicanor, and one within of Corinthian brass leading from the court of the women to the inner court—and that Josephus has confounded the one with the other in his descriptions. Some think the Golden gate erected in the fifth or sixth century is on the site of the Beautiful gate. The Mosaic law was strict in regard to the maimed and deformed entering the sanctuary. But there are two Greek words rendered temple in the English version: one, τὸ ἱερόν, signifies the entire temple area; the other, ὁ ναός, is a narrower word, and designates the temple proper, the holy building within the area. It is more probable that the lame man was laid at the outer gate, the principal entrance to the temple area.

3. asked an alms] Or, "asked to receive an alms." Like all Oriental beggars, he would call to any entering the temple; "alms" is one of the anomalous English words that have only the plural form, but are singular and plural in sense. The beggar asked for a "gift" or "gifts."

4. Peter, fastening his eyes upon him] This is a forcible paraphrase rather than a literal rendering; "fastening his eyes" is represented by one word, a verb, in Greek, and is rendered in Acts 1:10 "looking steadfastly."

COMMON VERSION.	REVISED VERSION.
2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;	2 the ninth *hour*. And a certain man that was lame from his mother's womb was carried, whom they laid daily at the door of the temple which is called Beautiful, to ask alms of them that entered into the
3 Who, seeing Peter and John about to go into the temple, asked an alms.	3 temple; who seeing Peter and John about to go into the temple, asked to receive an
4 And Peter, fastening his eyes upon him with John, said, Look on us.	4 alms. And Peter, fastening his eyes upon

* For note on the discovery of such inscriptions, see Appendix, p. 360.

Some have read "looked steadfastly" upon him. Both the apostles thus looked upon the lame man. Peter spoke no doubt for both, for the language implies that both spoke as well as looked on the man; but it may also be understood that Peter spoke for both.

5. expecting to receive something] The lame man "gave heed," literally "seized hold," and hence mentally "to fix" or give heed. He would naturally expect to receive something, some unusual gift, after such a command. Some suggest, and not without reason, that the searching look of Peter and John was to ascertain whether the man had any faith to be healed, as in the case of the cripple at Lystra, Acts 14:9, and they wanted him to fix his eyes upon them that he might know them, and so that they might perceive the better his real character, whether it was that of a professional beggar or of a devout soul.

6. Silver and gold have I none] Or, literally, "But Peter said, Silver and gold [which you are expecting] is not present to me; but what I have, that I give to thee." The Greek in order and expression is remarkably graphic, indicating a simple narrative of a fact that attracted great attention. Some have inferred from Peter's statement, "Silver and gold have I none," that all the moneys from sales of possessions and goods, Acts 2:45, were distributed at once as fast as paid in. But this is unwarranted. Peter and John were dependent like others upon the common fund for their living, and would thus be without personal means. Moreover, the phrase "according as any man had need," Acts 2:45, R. V., naturally means that the distribution was made as the need of a disciple required.

In the name of Jesus Christ . . . walk] Or, literally, "In the name of Jesus Christ, the Nazarene, walk." Mark the graphic, abrupt style of address. "In the name" means by the authority or the power of Jesus. The verb for "arise" is not found in the two oldest manuscripts, and hence is omitted in the Revised Version.

7. took him by the right hand, . . . and . . . received strength] Notice the precision of Luke, a physician, in details: "the right hand," "his feet," literally "his steps," and "his ankle bones," or "ankle," meaning the joint, "received strength," literally, "were strengthened." Luke's language is forcible and very graphic read thus: "And having taken him by the right hand, he raised him up, so at the moment [on the spot] his steps and ankles were strengthened." Peter by this gesture and help aided the man's faith and will. Similar instances are stated in regard to some of our Lord's miracles: he took the maid by the hand, Matt. 9:25; see also Matt. 14:31; 20:34; Luke 7:14.

Common Version.	Revised Version.
5 And he gave heed unto them, expecting to receive something of them.	5 him, with John, said, Look on us. And he gave heed unto them, expecting to
6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.	6 receive something from them. But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk.
7 And he took him by the right hand, and lifted *him* up: and immediately his feet and ankle bones received strength.	7 And he took him by the right hand, and raised him up: and immediately his feet and his ankle-bones received strength.

8. he . . . stood, and walked, . . . praising God] This and the next verse minutely describe the visible evidences of the miracle. Four technical medical words are used in vs. 7, 8. The cripple, leaping up, stood and walked about; he entered into the temple courts (the word for "temple" does not mean the sanctuary or temple proper), and he walked about there again; the word describing one who walks about without aid. And he showed his faith and devoutness by praising God.

9. all the people saw him walking] This miracle had a double purpose, no doubt. As some have said, "miracles are bells to call the people to worship." But this had a far higher purpose; it was to serve as the divine testimony to the apostolic teaching. The healed cripple did not praise the apostles, but he praised God. He showed his gratitude to the apostles who were the messengers of his cure; but he rightly understood their power to come from God. This was as the apostles intended.

10. they knew that it was he which sat for alms] Literally, "And they recognized him, that this was he who had been sitting for alms at the beautiful gate of the temple." Every one believed that this man who was now walking and leaping about the temple courts was the same person as the cripple. The people did not charge that there was any pretence or deception about the healing. There were too many witnesses of the cure; too many knew the facts about the deformed man for any one to question the fact of the wonderful cure. This fact filled the people, the Jews in the temple courts, with wonder and amazement. It seemed to be a sign from heaven such as the Jewish rulers had demanded of Jesus, John 6:30; compare John 4:48.

SUGGESTIVE APPLICATIONS.—1. Miracles called attention to, and attested the truth of, apostolic teaching. 2. Public prayer honors God. 3. There is power in meeting together for worship. 4. The gospel of Christ teaches us kindly and helpfully to regard the helpless. 5. Therefore almshouses, hospitals, and homes for incurables, for the aged, the blind, the deaf, the wounded and the fallen, are the glory of Christianity. 6. This work is to be done in the name of Christ; his power and love are the true motive and support. 7. We are not able to heal the crippled soul, but we may bear that soul to Christ and his sanctuary for healing. 8. Some may come to the sanctuary for bread or bodily comforts and gain a blessing for the soul. 9. The healed and saved should give the glory of their salvation to the Lord.

PETER PREACHES REPENTANCE. 3:11-26.

Luke gives an outline of Peter's explanation of the miracle, and of the

COMMON VERSION.	REVISED VERSION.
8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.	8 And leaping up, he stood, and began to walk; and he entered with them into the temple, walking, and leaping, and prais-
9 And all the people saw him walking and praising God:	9 ing God. And all the people saw him
10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.	10 walking and praising God: and they took knowledge of him, that it was he who sat for alms at the Beautiful Gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

persuasive pleas growing out of that explanation. The chief points he made were: 1, the miracle was the work of God to glorify Jesus; 2, you Jews denied Jesus from ignorance, but Jesus fulfilled prophecy; therefore, 3, repent and be saved and blessed of God.

11. the lame man . . . held Peter and John, all the people ran together] Or, literally, "As he was holding fast to Peter and John, all the people ran together." The words for "the lame man" are omitted in the Revised Version. The man clung to the apostles either from fear that his lameness might return or more probably to show his gratitude to his benefactors. His joyful shouts and the miracle at once brought a crowd. The "porch" was a colonnade, covered, and was the one called Solomon's, implying that there were others; it probably overlooked the Kedron valley, and was a favorite walk in winter, John 10:22, 23. Similar *stoas*, or porches, were found in Greek temples, and in these, philosophers gave instruction. Thus the school called Stoics was named from the stoas or porches where they taught. Solomon's porch was on the eastern side of the temple area; but why it was so named is not certainly known. Some suppose that it was because it was built by Solomon, but this is not very probable; others that it was built upon some foundation laid by Solomon, which is more probable. It was the common place of concourse in the temple area. The people were wondering over the miracle, and naturally eager to see those who were supposed to have performed it, and to know by what magical or other power it was done. What kind of men were these? So the apostles were constrained to answer.

12. why look . . . as though . . . we had made this man to walk?] Or, literally, "Then Peter beholding answered to the people, Men Israelites, why wonder ye at this, or why look stedfastly at us, as if by our own power or godliness we had made him to walk?" Peter now speaks for the two apostles, answering the questioning looks and acts and no doubt exclamations of the crowd. He calls them "Israelites," the second name, not "Jews," and begins by promptly correcting the first natural but wrong impression of the people, in thinking that the apostles had power of themselves to heal the man. This denial clears the way for the positive declaration of the Author and the purpose of the miracle.

13. the God of our fathers, hath glorified his Son Jesus] Not the

COMMON VERSION.	REVISED VERSION.
11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.	11 And as he held Peter and John, all the people ran together unto them in the [1] porch that is called Solomon's, greatly
12 ¶ And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?	12 wondering. And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this [2] man? or why fasten ye your eyes on us, as though by our own power or godliness we had made
13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glori-	13 him to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his [3] Servant Jesus;

[1] Or, *portico* [2] Or, *thing*
[3] Or, *Child*: and so in ver. 26; 4:27, 30. See Matt. 12:18; Isa. 42:1; 52:13; 53:11.

apostles, nor any new power, but the power of Israel's God, healed the man. Peter describes Jehovah in the usual Hebrew formula, "the God of Abraham, and of Isaac, and of Jacob, the God of our fathers." This would show that the apostles were patriotic and loyal to Jewish ideas. They were not leaning to heathen or Herodian views. "Hath glorified his Son," or "his servant," literally "his child," as the Greek word παῖδα strictly means, though it was often used to designate a servant also. Compare Isa. 42:1; 52:13; 53:11, where the Messiah seems to be designated as a "servant," and Matt. 12:18. So this fulfilled Christ's prayer, "glorify thy Son," John 17:1, 2. Peter charges those before him with delivering up and denying Jesus, their Messiah, before Pilate, a Gentile ruler, when the latter had decided to release him. Comparing the accounts of this event by Luke and Matthew it is clear that Pilate had decided to release Jesus, Luke 23:16–20, but that the rulers persuaded the multitude to ask Pilate to release Barabbas and to destroy and crucify Jesus, Matt. 27:20; Mark 15:11–14. Some in the audience that Peter addressed were no doubt also among the "multitude" persuaded by the priests to cry out against Jesus, "Crucify, crucify him." If this was so, then the charge was true not merely of the Jewish rulers and nation generally, but of the particular persons that Peter was addressing. And this is fairly implied in v. 17. That they were persuaded to do it might mitigate but could not excuse their offence.

14. ye denied the Holy One] The Jews would understand this to mean the Messiah. He is thus called in Ps. 16:10. Thus the demoniacs called him, Mark 1:24. The other title, "the Just" or "Righteous One," see Zech. 9:9; Isa. 45:21, would further identify Jesus and show that Peter referred to him as the Messiah. He reminds them that at the trial of Jesus before Pilate they desired a murderer to be released, and that they killed the "Prince" or "Author of life," words which Bengel calls "a magnificent antithesis." See Heb. 2:10; 5:9. Then comes another sharp contrast: Ye denied Jesus; God raised him up. This last fact he again affirms, and adds, "whereof we [the apostles and disciples] are witnesses." If this fact could have been successfully denied surely these Jewish hearers would have disputed it, smarting as they must have been under these serious and direct charges.

16. faith in his name, hath made this man strong] Or, better, "by

Common Version.	Revised Version.
fied his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go.	whom ye delivered up, and denied before the face of Pilate, when he had deter-
14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;	14 mined to release him. But ye denied the Holy and Righteous One, and asked for a
15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.	15 murderer to be granted unto you, and killed the [1]Prince of life; whom God raised from the dead; [2]whereof we are
16 And his name, through faith in his name, hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.	16 witnesses. And [3]by faith in his name hath his name made this man strong, whom ye behold and know: yea, the faith which is through him hath given him this perfect soundness in the pres-

[1] Or, *Author* [2] Or, *of whom*
[3] Or, *on the ground of*

faith in his name hath his name made this man strong, whom ye behold and know," Revised Version. Whose name? Clearly, the Prince of life, Jesus. There can be no doubt of this. Whose faith? This is not so clear. It may mean the faith of the cripple. So Meyer, Plumptre, and Denton appear to understand. The Christian Fathers and some modern writers assert that Christ and his apostles healed persons without requiring faith from the recipient of the healing beforehand. They would then affirm that the cripple was healed on the faith of the apostles. Surely they must have had faith to believe that he would be healed. Yet it is unnecessary to limit the faith to them alone. The cripple may also have had faith in the name of Christ. He was above forty years old, Acts 4:22, and must have heard of the miracles Jesus did, and of those the apostles were then doing, Acts 2:43. Peter insists upon three things that proved a divine agency in the miracle: 1, their knowledge of the cripple's previous condition; 2, the completeness of the cure; 3, the public, open manner of the healing. It was done "in the presence of you all."

17. I wot that through ignorance ye did *it*] Or, "And now, brethren, I know that in ignorance ye did it, as did also your rulers." Their ignorance is admitted, to mitigate their crime. But their "ignorance" of what, or in what respect? Does he mean that they did not know it was wrong to procure false witnesses to put a man to death? Or, that they knew not that they were the means of killing Jesus? The first is not probable, and the second could not be true. Or, did their "ignorance" consist in not knowing that Jesus was the Prince of life, the Messiah? This is the more natural inference, for this was the main point in a previous discourse of Peter. And this ignorance would apply to the "rulers" quite as truly as to the people. Some, as Alexander, say that Peter meant that the Jews and rulers "acted in ignorance of God's design." This, however, introduces a controverted theological point, which is only incidental in Peter's argument. It is better to understand their "ignorance" to signify that they did not know Jesus as the Messiah. This does not justify their crime, nor excuse them, for they might have known better; but it is a ground for calling on them to repent. Compare Paul's similar argument to the Athenians, Acts 17:30. Christ prayed "Father, forgive them; for they know not what they do," Luke 23:34; so Paul states that as a persecutor "I obtained mercy, because I did *it* ignorantly in unbelief," 1 Tim. 1:13.

18. But those things, which God before had shewed] Or, literally, "But what God foretold through the mouth of all the prophets, that his anointed [Christ] should suffer, he hath so [or, in this manner] fulfilled." Your crime did not prevent the fulfillment of what God foreknew and foretold. Even in your wickedness you were unwitting agents contributing

Common Version.	Revised Version.
17 And now, brethren, I wot that through ignorance ye did *it*, as *did* also your rulers.	17 ence of you all. And now, brethren, I know that in ignorance ye did it, as did
18 But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.	18 also your rulers. But the things which God foreshewed by the mouth of all the prophets, that his Christ should suffer,

towards the fulfillment of that prophecy. It was important to emphasize the teachings and fulfillment of the Old Testament Scripture before such an audience.

19. Repent ye therefore, and be converted] Or, "Repent ye therefore, and turn again," R. V. This call to repentance was no new thing; they had heard that through the old prophets, through John the Baptist and from Jesus himself. The last word, "be converted" or "turn again," is, however, quite characteristic of the Acts. It occurs 11 times, and in all cases except perhaps one it has a spiritual meaning. This also is found in the Old Testament: "turn yourselves from your idols," Ezek. 14:6, R. V. "Return ye, and turn yourselves from all your transgressions." "Wherefore turn yourselves, and live," Ezek. 18:30–32, R. V. Peter's Jewish hearers, familiar with these prophecies, would require no explanation of this call. They would understand also the forceful expression "that your sins may be blotted out," especially those who were from Greek-speaking lands. For the same Greek verb is used by Xenophon to signify the erasure of a name from a roll. It represents sins as debts charged against them, and now the offer is to erase the charges, showing that they are cancelled when the people repent.

when the times of refreshing] Or, "that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ, who hath been appointed for you, even Jesus," R. V. This sentence is a long one, extending in fact through vs. 19, 20, and 21; for the sense does not admit of the periods at the end of vs. 19 and 20, noted in the Common Version. The meaning is obscure or at best ambiguous in the Greek, as it is in the English versions, partly owing to the involved construction. The many explanations and extended discussions of the passage must be omitted. Only the result of a study of it can be given in the light of them all. The reader should be reminded—1, that Peter was speaking to Jews; 2, the apostles in common with patriotic Jews were looking for some restoration of Israel (they asked Jesus, "Lord, dost thou at this time restore the kingdom to Israel?" Acts 1:6); and 3, Peter was proving to them that Jesus fulfilled the prophecies in respect to the Messiah. Keeping these three points in mind, then we may well believe that Peter, by speaking of the "times of refreshing" that would come in consequence of the repentance of the Jews, intended to refer to the blessed times predicted in prophecy that were to come in Messiah's reign. For brilliant descriptions of this period read Isa. 60 and 63, and 65:17–25.

20. shall send Jesus Christ] Or, better, "That he may send the Christ who hath been appointed for you, *even* Jesus," R. V. Peter was in sym-

COMMON VERSION.	REVISED VERSION.
19 ¶ Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;	19 he thus fulfilled. Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of
20 And he shall send Jesus Christ, which before was preached unto you:	20 the Lord; and that he may send the Christ who hath been appointed for you,

pathy with the Israelitish view and hope that the Messiah would come to reign over his people Israel. But Peter was assured that the people must repent and turn from their sins to God if they would realize that hope. Thus with tact he appeals to them along the line of their strong national hopes. You want the Anointed (that is, the Messiah) to come: then repent, that God may send the Messiah, even Jesus, who hath been appointed for you; for Jesus is the Messiah, as he had proved, Acts 2:36.

21. Whom the heaven must receive until, etc.] Or, better, "Whom heaven must receive until the times of the restoration of all things, whereof God spake by the mouth of all his holy prophets from of old." For "the" before "heaven" should be omitted, and also "which have been," as no words are found for them in the Greek. The Jews whom Peter was addressing would answer to his appeal in vs. 19, 20: "Our Messiah is to reign over Israel, but your Jesus, who you say is the Messiah, you also say has ascended to heaven; we cannot therefore accept Jesus as the Messiah." Peter now anticipates this difficulty, and proceeds skillfully to remove it. Jesus is ascended, for heaven must be his throne, his special residence until "times [not 'the times'] of restoration of all things," those very Messianic times of which God has spoken by his prophets from olden time. The "holy" as applied to prophets does not necessarily mean personal holiness, but refers to them as "holy" from their official character. The prophets or prophecies meant are no doubt similar to those mentioned by Zacharias in Luke 1:70. There he referred to such Messianic predictions as Ps. 111:9; Jer. 25:5, 6; 30:10; Dan. 9:24–26. But the Old Testament is teeming with predictions and descriptions of the Messianic times. These should be studied by the aid of a good concordance or index of subjects of the Bible. This appeal was the strongest that could be made to the Jewish mind, trained in the Jewish Scriptures, depressed by the degrading bondage to Roman Gentile rulers, yet deeply imbued with the hope of a glorious reign of their Messiah. Peter's discourse, it must be remembered, might be colored by his fervent expectation that the whole nation, or the great mass of common people, would speedily repent, and thus those blessed times predicted and looked for by all Jews would immediately come. Their unbelief delayed the blessing. This is the point of his argument. He now proceeds to show that this is mentioned by Moses, Samuel and the later prophets.

22. Moses . . said . . A Prophet shall the Lord your God raise up] This prophecy is found in Deut. 18:15–19, and Peter cites it without material variation from the Septuagint (Greek version), as that version has

Common Version.	Revised Version.
21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.	21 *even* Jesus: whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets that have been from
22 For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.	22 of old. Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren, [1] like unto me; to him shall ye hearken in all things

[1] Or, *as* he raised up *me*

come to us. Moses was law-giver and prophet. His prophecy had not been fully realized in any person or prophet before the time of Jesus. The Jews themselves had virtually acknowledged this in their questions to John the Baptist, "Art thou the prophet?" . . . "Why then baptizest thou, if thou art not the Christ, neither Elijah, neither the prophet?" John 1:21, 25, R. V. Peter here likewise identifies "the prophet" with the Christ. No other prophet resembles Moses the great law-giver as Jesus resembled him. Both gave laws to his people. The former gave the old covenant, the latter gave the new covenant.

23. every soul, which will not hear that Prophet] The authority of Christ as greater than that of Moses is clearly predicted through Moses himself. The penalty is expressed in the Greek version, "I will require it of him," which points to the author of the punishment. Peter changes this into "shall be utterly destroyed from among the people," which may be suggested by the legal phrase "shall be cut off from among his people," found in Lev. 17:4, 9, 10; Ex. 12:15. Thus Moses is shown to condemn those listening to Peter if they refused to acknowledge the teachings of Jesus, since Jesus was "the prophet." The study of the Old Testament, of catechisms, and compends of Jewish and Christian doctrines, was required in the early church, as the manual called "Teaching of the Twelve" clearly shows.

24. Yea, and all the prophets from Samuel] All Hebrews recognized Samuel as the founder of the school or line of great prophets. Moses was pre-eminently the prophet giving the law. Samuel and all those who came after him gave God's authoritative interpretation of the law. In addition to this, they sometimes predicted the blessings or judgments that were to come, but especially the glories of Messiah's reign, the outpouring of the Spirit; the times of healing, "these days," this very period which they had now reached.

25. Ye are . . . of the prophets, and of the covenant] The Jews were "sons" of the prophets and of the covenant, not in the sense of being lineal descendants of the prophets, but in the sense of being "heirs" to all their predictions, promises and blessings, and of all contained in the old covenant; literally it reads, "and the covenant which God covenanted with your fathers." The promise quoted was first made to Abraham in Gen. 12:3; 18:18; 22:18; and later to Isaac and Jacob, Gen. 26:4; 28:14. Peter at this period in his preaching would hardly have expected his Jewish

Common Version.	Revised Version.
23 And it shall come to pass, *that* every soul, which will not hear that Prophet, shall be destroyed from among the people.	23 whatsoever he shall speak unto you. And it shall be, that every soul, which shall not hearken to that prophet, shall be utterly destroyed from among the people.
24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.	24 Yea and all the prophets from Samuel and them that followed after, as many as have spoken, they also told of these days.
25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.	25 Ye are the sons of the prophets, and of the covenant which God [1] made with your fathers, saying unto Abraham, And in thy seed shall all the families of the earth
	[1] Gr. *covenanted*

hearers to infer that this was a call to Gentiles entirely independent of the Jews. Their idea, and perhaps Peter's then, was that the Gentiles were to come into Israel, and thus "be blessed" through Israel and not independent or outside of it.

26. you first God, . . . sent him to bless you] Peter does not lose sight of his main purpose, which is to urge the Jews to repent. God having raised his "Son" or "Servant" (literally "child" or "servant" as in v. 13), "sent him," indicating the purpose of the act: for what? "to bless you," or, literally, "blessing you"; how? by "turning away every one of you from your iniquities." The first call to repent in v. 19, which seemed to be that of the apostle, is here repeated in another form, with the forcible added argument that God had sent Jesus Christ specially to them first, to turn them from sin. Will they hear and obey?

Suggestive Applications.—1. The Christian worker gives the glory of his work to God. 2. God works through fully-consecrated persons. 3. Careful observation prevents many stupid mistakes in judging of Christian work. 4. We should respect, but not idolize, godly messengers. 5. Repent is the great theme, and the first note of the gospel call. 6. Personal sins of the people should be kindly but faithfully declared by God's servants. 7. Mitigating circumstances in their sins may be admitted. 8. These, however, cannot justify nor excuse the sinner. 9. Pardon is offered to those who will repent. 10. Repentance is the way of peace and restoration. 11. Christ came to turn men from wickedness and to bless them.

Arrest, Trial and Release of Peter and John. 4:1-22.

Analysis.—The Jewish rulers were alarmed by the progress of the new faith, and offended by Peter's charge that they killed Jesus and that God had raised him up. So in the evening they arrested the apostles as disturbers of the peace and put them in prison. But many accepted the new faith, vs. 1–4. In the morning Peter and John were brought before the Jewish court and questioned. Peter declared again that the cripple was healed by the power of Jesus Christ whom they had crucified and God had raised up, vs. 5–12. The apostles' courage astonished, and the healed cripple troubled, the rulers; they secretly said they could not deny the miracle, but decided to forbid the apostles to proclaim Jesus, vs. 13–17. They did forbid them, and released them; but the apostles declared that they must obey God rather than men. Peter and John report to the disciples, who appeal to God for strength; the place is shaken; great power, unity and love are shown among the disciples, vs. 18–37.

Common Version.	Revised Version.
26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.	26 be blessed. Unto you first God, having raised up his Servant, sent him to bless you, in turning away every one of you from your iniquities.

1. as they spake . . . the priests, . . . captain of the temple, . . . Sadducees, came] The crowd and the excitement in the temple alarmed the priests and rulers, who would naturally be in the inner court of the temple. They promptly decided to quell the disturbance by seizing the leaders. This they did as Peter was speaking, coming upon them by surprise, as the Greek verb implies. The "captain (*strategos*) of the temple" in this case was not the Roman officer whom Luke calls elsewhere *chiliarch*, and who was in the castle of Antonia, but a Jewish officer at the head of the Levites who acted as police for the temple. Such a Jewish officer is mentioned in 2 Macc. 3:4, and in Josephus (*Antiq.* 20:6, 2) where he is designated by the same Greek word, and further is called Ananias, a son of the high priest Ananias (*Wars*, 2:12, 6). The Sadducees were the ruling faction of the Jews at this time. Annas the high priest and Caiaphas belonged to this faction. The Sadducees were the social aristocrats, opposed to the Pharisees, and inclined to make politics their religion. They denied a resurrection and a future life, Matt. 22:23; Mark 12:18; Luke 20:27, 37. Their origin rests in obscurity. Some say the name is derived from the Hebrew *tsaddik*, righteous; but the arguments for this view are inconclusive. Others with more probability trace them from *Tsadok*, a noted name in Jewish history; for Jewish writers call them *Tsedukim* and followers of *Tsadok*. The proclamation of a resurrection from the dead, and of so notable a proof of the doctrine as the resurrection of Jesus, would naturally arouse their sharp opposition. Thus they became the leaders in a bitter persecution of the apostles and of the new faith. It is noteworthy that there is no record of a member of this sect becoming a disciple.

The Pharisees sometimes favored disciples, or did not favor extreme measures. Thus Gamaliel, a Pharisee, later secured the release of Peter and of the apostles, Acts 5:34–40. The Pharisees (the name meaning perhaps "separatists") called themselves *Chaberim* or "companions," a brotherhood which did not want to be separate from other Hebrews, but did wish to keep their people free from the religious and social associations and corruptions of Gentile peoples. They were purists, strenuously orthodox Jews, holding tenaciously to the written and oral laws of the Hebrews. Thus they were opposed to the political and lax views of the Sadducees. Many of the Pharisees are said to have become disciples of the new faith, Acts 15:5; a marked contrast with the obstinate unbelief of the Sadducees. These points need to be borne in mind in interpreting the Acts.

2. Being grieved that they taught . . . and preached] Or, "Being sore troubled because they taught the people, and proclaimed in Jesus the resurrection from the dead." The Greek for "grieved" or "sore troubled"

COMMON VERSION.	REVISED VERSION.
CHAP. IV.—And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, 2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.	4 And as they spake unto the people, [1] the priests and the captain of the temple 2 and the Sadducees came upon them, being sore troubled because they taught the people, and proclaimed in Jesus the resur-

[1] Some ancient authorities read *the chief priests*

is used by Homer "to be in distress" and by Xenophon "to produce with labor." They were greatly troubled, the peculiarity of it being rather vexation than grief—1, because the apostles had the presumption to teach in the temple; and 2, because they proclaimed ("preach" has an added sense not in the Greek) resurrection in Jesus, that is, in the fact that he had been raised, the doctrine of the resurrection "from the dead." These last three words are not superfluous, but needful to define with precision the kind of resurrection meant. The Greek ἀναστασις, "resurrection," is a common word in classic Greek. Plato applies it to one who rises before another as a mark of respect, Sophocles to one rising from sleep, and Demosthenes to the rebuilding of a wall. So Luke says "the resurrection from the dead," that his Gentile and Greek readers might have no doubt about his meaning. In the New Testament "resurrection" always means "to rise from the dead."

3. put *them* in hold unto the next day] Or, "put them in ward," R. V. Neither "hold" nor "ward" is very felicitous. To place hands on them meant, then as now, to arrest them. It was about the ninth hour, near three o'clock in the afternoon, when Peter and John entered the temple, Acts 3:1. It was therefore late "eventide," dusk or twilight, and too late for a legal examination that day, for the law forbade sentence after nightfall. So they were put "in ward," under guard, until morning.

4. many . . believed; . . about five thousand] "Howbeit" is an old form; "But" of the Revised Version is better. "And the number of the men came to be about five thousand" of the Revised Version is closer to the Greek, but not very smooth English. Two questions naturally arise: 1, Did 5000 believe for the first time that day? or, 2, Did the whole number of Christians now become 5000? The verb for "was" or "came to be" is a form not used in Attic Greek, but is found in the Septuagint, in the New Testament and in later Greek. It usually means "become" rather than "was." The older writers, as Henry and Gill, and some later ones, as Denton, Hervey in *Pulpit Commentary*, and Stier, hold that 5000 were added that day. And as the first clause applies to that day's assembly, it is natural to limit the 5000 to the same. But the majority of writers, as Meyer, Plumptre, Schaff, Alford (with hesitation), Lange, Hackett, and Alexander, hold that the whole number of disciples up to that date was only 5000. The Greek term seems to favor this view, though it may equally well mean that the number of men who believed that day rolled up or came to 5000. Baur and other skeptical writers say this number is an exaggeration, and that it was impossible for the new faith to have 5000 adherents so early. But the accounts are clear. There were above 500 in one place before the ascension; there were 120 disciples in Jerusalem, 3000 converted at Pentecost, and if we say 5000 more at this time then we have about 8000 to 10,000 in all; not a large number when we consider the three

Common Version.	Revised Version.
3 And they laid hands on them, and put *them* in hold unto the next day: for it was now eventide.	3 rection from the dead. And they laid hands on them, and put them in ward unto the morrow: for it was now even-
4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand.	4 tide. But many of them that heard the word believed; and the number of the men came to be about five thousand.

years' work and miracles of Jesus, and the work of John the Baptist; since the apostles were now reaping the results of these years of gospel labor, even if the 5000 are limited to Jerusalem. The statements are indecisive, however, as to the exact numbers. Again, 3, Did the 5000 include women? The Greek word for "men" is the one which usually designates males. There is another Greek word for men, that often means both men and women. There are exceptions to this usage, but only "enough to prove the rule." Some, as Olshausen, assert that women were not received until later; but this is disproved by the express mention of women among the disciples before this date, see Acts 1:14. Hackett conjectures that 5000 includes women, because later the "religious equality of the sexes" is "affirmed in the New Testament." But if the latter point were universally admitted instead of being in dispute, it surely does not follow that the men would not be counted separately. Strictly, therefore, the Greek phrase limits the 5000 to men exclusive of women, and this is the view of the majority of early and of modern critical writers. Compare the miracle of the feeding of 5000 in Matt. 14:21 with Mark 6:44 and Luke 9:14. Moreover, in Oriental lands it is common to count the men only in speaking of the number in an assembly. The conclusion then is that there were 5000 men, exclusive of the women.

5, 6. their rulers, and elders, and scribes, . . . were . . . at Jerusalem] Revised Version. This describes the assembling of the Jewish ecclesiastial court, probably the great Sanhedrin and its advisers, since it was held "in Jerusalem," words which should be transferred from v. 6 to the end of v. 5. See Revised Version. This assembly was called the next morning after the arrest. To whom does "their" refer? Perhaps to the apostles, since they were Jews, but more probably is used in a free way to signify rulers of the Jewish people. The word "ruler" in the New Testament is of wide significance, meaning the chief of a synagogue, of a house, of a feast, or of any company, Luke 13:14; 12:42; John 2:9; a high priest, Acts 23:5, or a member of the Sanhedrin, John 3:1; Luke 24:20. It is here used in a broad sense, and is not limited to members of the great Jewish council or court. Those who limit "rulers" thus, make the word to be in opposition with "elders and scribes," which is grammatically untenable; for then it would read, "rulers, to wit, elders and scribes." The Sanhedrin is represented in Jewish literature as composed of 70 or 71 members, after the 70 elders who aided Moses, Num. 11:16, with the high priest as presiding officer; 23 members being a quorum, competent for business. The members were selected from at least three classes: the priests, the elders, and the scribes. The "elders" were the recognized representatives of the tribes or great families in Israel, a class peculiarly of an Oriental type, an order still well known in the East as of the highest authority among the tribes east of the Jordan. At this period "elders" could be appointed members

Common Version.	Revised Version.
5 ¶ And it came to pass on the morrow, that their rulers, and elders, and scribes,	5 And it came to pass on the morrow, that their rulers and elders and scribes were gathered together in Jerusalem;

of the Sanhedrin. The "scribes" were a numerous class, not merely transcribers of the Jewish law, but they also gave every written copy a critical examination, and decided as to its accuracy, and if inaccurate were authorized and required to destroy the entire copy. They were also interpreters of the law, and hence were called also "lawyers," and "doctors" or "teachers." Sometimes a scribe was also a priest, as Ezra. See Ezra 7:11, 12. The "doctors" or "teachers" no doubt generally gave oral instruction; but some wrote out their teachings, as we know, from the Talmud.

6. Annas the high priest, and Caiaphas, and John, and Alexander] Luke now names some important persons who were present. He calls Annas "the high priest," giving no title to Caiaphas, who appears to have been at this time the ruling high priest by Roman appointment. The Roman rulers appointed and deposed high priests frequently and arbitrarily, without regard to the Jewish law,* which did not allow the high priest to be removed except for misdemeanor. With them a high priest held office for life. Annas, called Ananas by Josephus, was a high priest held in high respect by the Jews, and as Josephus tells us had five sons and a son-in-law who were also appointed high priests, *Ant.* 20, 8:6 and 9:1. His sons were Eleazar, Jonathan, Theophilus, Matthias, and Ananas, and his son-in-law Joseph Caiaphas; all these were high priests. Luke 3:2 names both Annas and Caiaphas as high priests when John the Baptist began his ministry. The record here is consistent with that statement, and with the mention of Caiaphas as high priest in Matt. 26:3-5; John 11:49; 18:13, and is explained by the arbitrary and frequent changes of the high priest made by Roman rulers, as already stated. Nothing further is definitely known of John and Alexander. Some suggest that John may have been Johanan Ben Zaccai, a noted priest in Jewish history, and Alexander the same as the brother of Philo, who was chief of the Jews at Alexandria. The "kindred of the high priest" may be rendered the "race" or "kind" or "rank" of the ruling priest. Thus "kindred" may designate the heads of the several courses of priests which served by turns in the temple. See Luke 1:5. This new faith was threatening to affect the foundation and continuance of the old form of worship, and they called a full representative assembly with the Sanhedrin to consider how to deal with it.

Common Version.	Revised Version.
6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.	6 and Annas the high priest *was there*, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the

*Quirinus, Roman governor of Syria, appointed Annas high priest, A.D. 7. Gratus, Roman procurator of Judæa, deposed Annas in A.D. 15 and appointed Ishmael son of Phabi in his place; but in the same year deposed Ishmael and appointed Eleazar son of Annas high priest. The next year Eleazar was displaced by Simon; and he by Joseph Caiaphas, son-in-law of Annas, in A.D. 17. Caiaphas was deposed in A.D. 37 and Jonathan son of Annas appointed, but was removed and his brother Theophilus appointed the same year. In A.D. 42 he likewise was deposed in favor of Simon Boethus, who in turn that year was removed and Matthias, another son of Annas, appointed. Five others were successively high priests from 43 to 62 A.D., when a fifth son of Annas, also named Annas, was appointed high priest, and held the office for two years.

7. By what power, or by what name, have ye done this?] Or, "in what name." It is supposed that "in the midst" indicates that the rulers sat in a semi-circle, since Hebrew writers represent the members of the Sanhedrin habitually sitting in this way. But in Acts 1:15 it is said, "Peter stood up in the midst," when such a circular position is not probable. Compare Luke 2:46, where a similar phrase occurs. They asked "by what power," that is, by what kind of physical or other power; they did not ask by what moral or legal right the apostles acted. They sought for the supposed secret power. And the second part of their question implies, perhaps, that they suspected the secret power to come from the use of some magical or forbidden name. Or, they meant to ascertain whose representatives the apostles were, as the prime source of the mysterious power to do this miracle.

8. Peter, filled with the Holy Ghost] This is the fourth recorded speech of Peter in the Acts. He is "filled with the Holy Spirit," which implies more than that constant inspiration given to the apostles. It designates some special and unusual inspiration for this emergency. This gift fulfilled the promise of Jesus to his disciples. See Mark 13:11; Luke 12:11, 12. He recognizes their official character and dignity and addresses them with respect. "Rulers of the people, and elders," comprehended the whole gathering present, including the Sanhedrin. See under v. 5.

9. If we this day be examined of the good deed] Or, literally, "if" or "since we this day are arraigned for the good deed to the impotent man, by what means he is saved." The "if" implies surprise in Peter's mind that he should be arrested for the cure of the lame man; it does not imply any doubt of the cause, for the rulers' question was explicit on that point. Hence it might be better to read "since" for "if." The Greek word for "examined" is a strong one, used frequently of a judicial action. That is its force here, so that "judged," "arraigned" or "tried" would be a closer English equivalent. Peter calls the healing a "good deed." The Greek for "impotent" literally means "without strength," for etymologically "impotent" means "without power." It is interesting to note how Peter describes the healing: literally, "this man is saved." It was both a physical and spiritual healing; but in the apostle's mind the saving of the soul was the great act rather than the saving or making whole of the body.

10. Be it known unto you all, and to all the people] This phrase is

COMMON VERSION.	REVISED VERSION.
7 And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?	7 high priest. And when they had set them in the midst, they inquired, By what power, or in what name, have ye
8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,	8 done this? Then Peter, filled with the Holy Spirit, said unto them, Ye rulers of
9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;	9 the people, and elders, if we this day are examined concerning a good deed done to an impotent man, [1] by what means this
10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole.	10 man is [2] made whole; be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* in [3] him doth this man stand here before you whole.

[1] Or, *in whom* [2] Or, *saved* [3] Or, *this* name

common with Luke in the Acts. See 2:14; 4:10; 13:38; 28:28. The healing was not in secret, but public; everybody knew it. The apostles are bold to declare the fact, and by what power and in whose name it was done. Then the accused becomes the accuser; the judges and the rulers are boldly charged with a crime to their face by the accused. Peter repeats with little variation what he had said the night before to the multitude in the temple. Literally, "in the name of Jesus the Nazarene whom ye crucified, whom God raised from the dead, in this [name] he [the lame man] stands in your presence whole."

11. This is the stone . . . set at nought] Or, "He is the stone which was set at nought of you the builders, which was made the head of the corner." Peter cites from Ps. 118:22, and later he applies the same words to Christ, 1 Pet. 2:7. "Corner" is a figure, and also a Hebraistic phrase for leader or ruler, in the Old Testament, as "Draw ye near hither, all the chief [Hebrew, 'corners'] of the people," 1 Sam. 14:38. "Out of him came forth the corner" (literally, "shall come forth the corner-stone"), Zech. 10:4. The primary figure is that of a building, wherein a stone rejected as worthless by the builders is placed by its worthiness in the principal place at the foundation. Or, when the figure is that of an arch, then the head-stone is the topmost or key-stone of the arch. In either case the meaning is that Jesus Christ is the chief stone in the structure, the one that saves the building from destruction, or, to interpret the figure, is the Saviour of his people, who are his spiritual temple.

12. Neither is there salvation in any other] But see Revised Version; literally, "And not in any other is salvation, for there is not another name under heaven that hath been given among men wherein we must be saved." The apostle closes all other doors of salvation except Christ. Compare "I am the door" of Jesus, John 10:9, and "He that entereth not by the door into the sheep fold, but climbeth up some other way," John 10:1. The sacrifices pointed to and were fulfilled in Christ. Of themselves they had no power to save from sin; God alone gave that power through Christ. Thus he became the only name and only way of salvation. There is no incongruity in thus declaring the only ground of spiritual salvation here. The lame man had been healed in body and soul by the power of Jesus Christ; this was proof that Jesus was the source of salvation for all.

13. the boldness of Peter and John, . . . unlearned and ignorant] The Jews "beheld" the boldness of Peter and John; contrast Peter's bold-

Common Version.	Revised Version.
11 This is the stone which was set at nought of you builders, which is become the head of the corner.	11 He is the stone which was set at nought of you the builders, which was made the
12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.	12 head of the corner. And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.
13 ¶ Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.	13 Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

ness now with his cowardice in denying his Master even to a maid, Luke 22:54-62. The Greek for "perceived" means to take hold, to grasp, Acts 10:34; Eph. 3:18. But "unlearned" is strictly "unlettered" in Greek, which does not mean illiterate, or unable to read and write, but rather that they were not persons of learning, versed in literature. So too "ignorant" is too strong a word for the Greek ἰδιῶται, which means "private" persons, laymen. Thus Tyndale and Cranmer's and the old English versions more correctly read "unlearned and laye people" or "lay men." It is interesting to notice that while the Greeks had the old proverb, "know thyself," yet they called one who knew himself only, an *idiotes*, a private or humble person, and from this comes the English word idiot. The rulers "marvelled" or wondered at what they saw and heard of these men. They could not account for their power, either to heal or to speak so powerfully and persuasively. They "took knowledge" or recognized that they had been with Jesus. They perceived a close resemblance between the works and teachings of the apostles and the works and teachings of Jesus, and traced the apostles' wisdom and power to their training under the Galilæan. Not trained in the rabbinical schools, they were "laymen," as we would say, that is, did not belong to the regular order of Jewish teachers.

14. they could say nothing against it] "And seeing [literally 'looking at'] the man who was healed" implies that the healed man was present, either as a witness or to see what would be done to his benefactors. This put the rulers in a very embarrassing position. They could not deny the miracle, although the phrase literally "they could say nothing" contrary ["it" is not in the Greek] implies that they would quickly have denied the healing or questioned it if they had not been confronted by the man himself.

15. they . . . commanded them to go . . . out of the council] The apostles were sent into some room aside, while the "council," the term for the great Sanhedrin, considered what was best to do to the apostles. They could not deny the miracle. It was "notable," or strictly "well known," which is the old sense of notable. It was "manifest"; everybody knew of it. It was public, too public to be "hushed up." So the language implies again as in v. 14.

17. But . . let us . . threaten them] There was no serious inquiry respecting the truth of what the apostles taught. The Sanhedrin seems to

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Common Version.

14 And beholding the man which was healed standing with them, they could say nothing against it.
15 But when they had commanded them to go aside out of the council, they conferred among themselves,
16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them *is* manifest to all them that dwell in Jerusalem; and we cannot deny *it*.
17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

Revised Version.

14 And seeing the man who was healed standing with them, they could say noth-
15 ing against it. But when they had commanded them to go aside out of the council, they conferred among themselves,
16 saying, What shall we do to these men? for that indeed a notable [1]miracle hath been wrought through them, is manifest to all that dwell in Jerusalem; and we
17 cannot deny it. But that it spread no further among the people, let us threaten them, that they speak henceforth to no

[1] Gr. *sign*

have had no discussion about that; they assumed the teaching to be wrong and that it must be suppressed. Their only concern was to discover the best way to stop it. They could not prohibit them and others from talking about the miracle. They wanted to prevent the spread of the teaching. So they proposed to forbid the apostles to speak not merely in public, but to any man, in this name of Jesus. They could not find any witness against the law: they had arrested them without a charge; they were bound by law to set them free. But council must find some pretext for silencing these men. They confessed that they were innocent of any legal charge; so they strive to crush out truth by authority. The apostles were not to utter the name of Jesus to any one. How Luke knew what was done in this secret meeting he does not tell us. Perhaps some of the priests who afterwards joined the disciples, Acts 6:7, were present and reported it. Luke wrote by inspiration: and although inspiration may not be intended to supply information which could be readily gained from human sources, it might guide to those sources and supply any deficiencies in it needful for the record.

18. commanded them not to speak . . nor teach] The apostles were now called before the council and given the charge of silence. They were commanded not to speak at all: "in no wise to speak," says Tyndale's version. The two words "speak" and "teach" are used to make the command more plain, nothing was to be taught or said of Jesus by the apostles. This they supposed would soon stop the spread of the new faith.

19. Whether it be right in the sight of God . . . judge ye] The apostles now raise the question which ought to have been considered by the council from the first, and is not the only question. But they had not permitted it. Notice the Revised reading, "hearken unto you rather than unto God." The apostles did not ask whether it was right in the sight of men or in accord with human laws or the Mosaic commandments, but was it right in God's sight? It was a solemn appeal of their case from the Jewish Sanhedrin to the court of God above. Compare the words of Socrates before his judges: "Yes, Athenians, I embrace and love you, but I will obey God rather than you." Luther appealed to the example of the apostles when he broke away from the papal church.

20. we cannot but speak] Literally, "for we are not able not to speak what we saw and heard." That is, we cannot avoid speaking what we saw and heard. There was a moral compulsion, an obligation to speak which they dare not and could not disobey. The council might judge for itself about obeying God or men, the question had settled itself: they must obey God.

Common Version.	Revised Version.
name of Jesus.	to hearken unto you rather than
of God to hearken unto you more than	unto God, judge ye. For we cannot but speak
unto God, judge ye.	
20 For we cannot but speak the things which we have seen and heard.	

21. they let them go, finding nothing] The council again threatened the apostles with punishment, but were compelled to release or discharge them from court because they could find no legal ground on which to hold them for trial, so as to sentence them to prison or turn them over to the Romans. The people were with the apostles: "for all *men* glorified God for that which was done." There was no magic trick, no witchery, no evidence of satanic or demoniac power or influence, absolutely nothing unlawful of which the Jewish court could accuse the apostles. Then the popular feeling ran strong in their favor. It would be dangerous for the rulers to deal severely with the apostles in the face of this popular enthusiasm.

22. For the man was above forty years old] Why is this said? Was it the purpose flatly to deny the miracle if the case had been that of a child or young person and less known? So it seems to say. The apostles had a message from God, confirmed now by this public, well-known miracle, or sign. They say, God requires them to speak. The council would have denied or questioned the miracle, but they could not, for the lameness had been of long standing; it was of a man forty years old and well known among them. The rulers are helpless except to threaten: the truth and the apostles triumph this time.

SUGGESTIVE APPLICATIONS.—1. Opposition serves as a test of the truth. 2. Persecution kept pretenders out of the Christian body, and bound the members closely together. 3. Persons may suffer for doing well when among the evil. See 1 Pet. 2:20. 4. Persons that are in earnest in their religion may be fanatical and wrong, as were the Jewish rulers. 5. God fits his servants, as he did Peter, for special service. 6. Plain dealing with wrong-doers, whether private or public, is the Christian way. 7. In pointing out sins plainly, also point out as plainly how to be saved. 8. The Christian should so bear himself in the face of opposition that opposers will perceive that he has been with Jesus. 9. We must obey God rather than men. 10. "Let Satan's agents be ever so spiteful; Christ's servants ought to be resolute."—*Matthew Henry.* 11. "A blind mind has a malignant heart and a cruel hand."—*Richard Baxter.* 12. "Pride, self-interest and envy teach men to hate the truth on account of its friends, and to hate its friends on account of the truth."—*Starke.* 13. "To refuse obedience when rulers command a wicked act, to prefer to be torn in pieces rather than act against God . . . is very different from taking up arms and enticing others to insurrection."—*Tholuck.*

THE DISCIPLES' PRAYER AND UNITY OF SPIRIT. 4:23–37.

23. being let go, they . . . reported all] This verse begins a new

COMMON VERSION.	REVISED VERSION.
21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done.	21 the things which we saw and heard. And they, when they had further threatened them let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that
22 For the man was above forty years old, on whom this miracle of healing was shewed.	22 which was done. For the man was more than forty years old, on whom this [1] miracle of healing was wrought.
23 ¶ And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.	23 And being let go, they came to their own company, and reported all that the chief priests and the elders had said unto

[1] Gr. *sign*

turn in the history. The English versions mark it by "And." The same Greek particle δέ often occurs, but there is no uniformity in translating it into English. In v. 1 it is rendered "And as"; in vs. 5, 23, 24, 32, 36, simply "And"; in v. 13, "Now"; in vs. 15, 19, "But"; in v. 21, "So" (or "And" in R. V.). This variation in rendering the same word in the same chapter is due to the taste of the translators, as Alexander remarks. The two apostles, being released, went to their own, meaning the company of disciples, including the apostles. They reported what the chief priests and elders had said. They no doubt also reported their own words and declaration to obey God. The English reader needs to be informed that "company" has no word in the Greek text to represent it; it is implied in "their own." The two had been tried before the Jewish court; they now appealed to Christians.

24. when they heard that, they lifted up their voice to God] Or, "And they, when they heard it, lifted up their voice to God with one accord," R. V. The disciples now adopt the appeal of Peter and John, and carry it to the greater court of heaven, making an impassioned plea at the same time. It is a remarkable prayer, the first recorded in apostolical history. For though it is said that the disciples were in the habit of praying at former meetings, this is the first time the words of their prayer are recorded. Did the whole assembly pray aloud? Or did one lead, as Peter or John, and the others repeat aloud the petitions after him? Or was this a general form of prayer already known to all? Or did one lead, and the others join mentally, or by responses as "amen"? It is not possible to answer with certainty. Each view has had advocates. Some suppose a special inspiration by which all united in the same prayer. This is not improbable, yet it is not necessary to assume such an unusual gift. The tone and nature of the record imply a spontaneous outburst of prayer, and do not favor the view that they used a written or pre-arranged form. Nor does the report of Luke seem like a report of a hundred or of ten different prayers, but rather of one. Thus the last view seems the most probable one; that is, one apostle led and the others joined by responses, a mode that appears later in the Epistles, 1 Cor. 14:16. They prayed "with one accord," or mind, a phrase used 10 or 11 times by Luke. See Acts 1:14. The Greek word δέσποτα for "Lord" is not the common one, but more nearly corresponds to "Master"; not in the sense of "teacher," but as master-ruler. So our word "despot" comes from it, but has an offensive sense not in the earlier usage of the Greek word. The English versions would be improved by marking this difference. Here the Lord is the "Master" who made all things.

Common Version.	Revised Version.
24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is;	24 them. And they, when they heard it, lifted up their voice to God with one accord, and said, O [1] Lord, [2] thou that didst make the heaven and the earth and the

[1] Or, *Master*
[2] Or, *thou art he that did make*

25. Who by . . . David hast said, Why did the heathen rage] The assembly quoted two verses of the second Psalm, which they saw fulfilled in their experience. This incidentally ascribes Psalm 2 to David. For while some suspect that "Spirit" is omitted, or that there is some obscurity in the Greek text, all agree that David is represented as the author of the Psalm. The Psalm is also regarded as a prophecy relating not to David only, but also to the Messiah. The earlier Jewish writers and Kimchi so interpreted it. But some modern Jewish writers limit it to David, and Roschi says this is better, "that we may be able to answer heretics," meaning Christians. Hence the later view denying its Messianic character is weak, because made in order to deny the claims of Jesus. The "peoples" include the Jews; the "heathen" were the "Gentiles." The "rage" in Greek suggests "alarm," as the Greek word was primarily applied to the snort of a horse, then to talk boisterously and insolently.

26. against the Lord, and against his Christ] Or, "The kings of the earth set themselves in array [for an attack], and the rulers were gathered together [combining for the attack], against the Lord [Jehovah], and against his Anointed," R. V.

27. of a truth . . . Herod, and Pontius Pilate, . . . Gentiles, . . . Israel] Notice the Revised Version inserts "in this city," based on four of the oldest Greek manuscripts. The phrase seems to be a reflection of Ps. 2:6, "Yet have I set my King upon my holy hill of Zion"; Zion standing for Jerusalem, which is the place meant by "this city." Four parties are named as combining against "thy holy servant [Greek 'child'] Jesus." The "Herod" was Herod Antipas, son of Herod the Great, and who beheaded John the Baptist at the instigation of Herodias. He was an enemy of Pilate, but the two became friends during the trial of Jesus. He built Tiberias and named it after the emperor Tiberius, but died in exile. Pilate was the sixth Roman procurator of Judæa for about ten years from 25 or 26 A.D., and is chiefly known as the ruler who condemned Jesus to be crucified. He also died in exile. The "Gentiles," or literally "the nations," meant all not Jews. The "peoples," a plural to indicate either the widely-scattered Jews in the nations, or the two great classes Judæans and Israelites, or more probably the older division into twelve tribes.

COMMON VERSION.

25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?
26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.
27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

REVISED VERSION.

25 sea, and all that in them is: [1] who by the Holy Spirit, *by* the mouth of our father David thy servant, didst say,
Why did the Gentiles rage,
And the peoples [2] imagine vain things?
26 The kings of the earth set themselves in array,
And the rulers were gathered together,
Against the Lord, and against his [3] Anointed:
27 for of a truth in this city against thy holy Servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, were

[1] The Greek text in this clause is somewhat uncertain.
[2] Or, *meditate* [3] Gr. *Christ.*

28. to do whatsoever . . . thy counsel determined] Or, "foreordained to come to pass," so Revised Version; but the Common Version is preferable here. Men choose their own way, but the results God may make to work for his higher purpose of good, and of redemption. Compare the similar phrase, "determinate counsel," Acts 2:23. There it states "God's foreknowledge"; here the supremacy of God's sovereignty when men were accusing and condemning Jesus is affirmed. The freedom of man and the sovereignty of God stand together; the mystery is accepted; it is not explained.

29. behold their threatenings: and grant . . . boldness] Or, "look upon their threatenings." Do they imply that if the Lord looked upon the threats they would dissolve? It suggests the words of the Old Testament in respect to Jehovah: "Who looketh on the earth, and it trembleth; he toucheth the mountains, and they smoke," Ps. 104:32, R. V. But compare the case of Elisabeth, Luke 1:25. Notice the disciples do not pray for safety nor deliverance from the threats, nor that their persecutors be crushed; they ask as "bond-servants" for boldness to speak the word; and further that they might have power to heal in a way that would be recognized as a sanction of their message. Observe the Revised reading of v. 30. It might be rendered "in stretching forth" thy hand. They prayed that the "signs" might also prove to the people the power of Jesus.

31. the place was shaken] Their prayer was answered in no long interval by this remarkable sign. Compare the rushing mighty wind on the day of Pentecost, Acts 2:2. At the Pentecost the whole assembly was filled with the Holy Spirit, and under his influences they spoke the word of God with boldness. Here was the prompt answer: they had the desired power.

32. were of one heart . . . they had all things common] Literally, "Now the multitude of the believing were heart and soul one, and not one was saying of his possessions [or 'of the belongings to him'] that they were his own, but all things were common among them." That is, no one called what he had his own. The property was held for the common use, but the rights of property were not abolished, nor the individual holding of property declared to be wrong. This was not compulsory, but rather a voluntary

Common Version.	Revised Version.
28 For to do whatsoever thy hand and thy counsel determined before to be done.	28 gathered together, to do whatsoever thy hand and thy counsel foreordained to
29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,	29 come to pass. And now, Lord, look upon their threatenings: and grant unto thy [1]servants to speak thy word with all
30 By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.	30 boldness, while thou stretchest forth thy hand to heal; and that signs and wonders may be done through the name of thy
31 ¶ And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.	31 holy Servant Jesus. And when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness.
32 And the multitude of them that believed were of one heart and of one soul: neither said any *of them* that aught of the things which he possessed was his own; but they had all things common.	32 And the multitude of them that believed were of one heart and soul: and not one *of them* said that aught of the things which he possessed was his own; but they had

[1] Gr. *bondservants*

offer of individual property for the common use and good of the community. The narrative in Acts 2:42–47, and here, does not denounce individual right or ownership in property. In apostolic labors with Jesus the twelve had become accustomed to a common purse or bag, carried by Judas. This ideal of life which some philosophers have yearned after, the twelve attained. But it did not long continue.* Some writers, as J. A. Alexander, hold that this language does not necessarily mean that they had a literal, absolute community of goods, but only a virtual one, "arising from the practice of the most disinterested and self-sacrificing Christian love." See below under v. 34.

33. great power . . . great grace] The disciples witnessed to the resurrection with great power. The resurrection was the offensive doctrine to the Sadducees and the Sanhedrin, but a fact constantly emphasized in the apostolic work. The "great power" means not only eloquence and force of argument, but great spiritual power. Then "grace" means favor—favor of God and men. Compare what is said of Jesus, Luke 2:52.

34. Neither . . . any . . . that lacked] Or, literally, "For not any one among them was needy," or "destitute." The "for" points to a reason already given for what is now stated. What was that reason? It must be either in v. 33, that immediately precedes, or in v. 32. Some say it is in the last clause of v. 33. Others refer it to the statement in v. 32. In consequence of the unity of spirit and the voluntary sharing of goods, no one in the infant community was needy or in want. In favor of the first view is: it gives "for" the usual grammatical construction and sense. It then means that God so favored the disciples that they were free from poverty or the distress that comes from destitution. The blessing of God was such that there was enough among the disciples to supply the need of every one, and that was because of the "great grace" or blessing of God upon them. Thus Alexander interprets it. The second view requires that v. 33 be read in a parenthesis. This is not uncommon. But it also makes an illogical conclusion, thus: "they had all things common, because (or for) not one among them was destitute." Now this statement should be exactly reversed to make logical sense, thus: "no one among them was needy, because (or for) they had all things common." But this is not what the sacred writer says. There is another (3) view, a modification of the first one. There is a double "for" in this v. 34, shown by a double "for" in the Revised Version. Meyer holds that the first "for" assigns the result of the "great grace" in v. 33,

COMMON VERSION.	REVISED VERSION.
33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.	33 all things common. And with great power gave the apostles their witness of the resurrection of the Lord Jesus[1]: and
34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,	34 great grace was upon them all. For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

[1] Some ancient authorities add *Christ*

* For special note on *Community of Goods*, see Appendix, p. 357.

and v. 34 explains what that grace produced. He renders freely, thus: "For there was found no one needy among them, because, namely, all possessors of lands or houses sold them," etc. The forms of the Greek verbs Meyer suggests represent a continuous act or practice. The punctuation of the Revised Version does not favor the first part of this rendering, though it does the last. But full punctuation marks are comparatively modern, not being found in the oldest Greek texts. This third view appears the best.

35. laid *them* down at the apostles' feet] Two kinds of possessions were here mentioned among those sold, lands and houses. Other possessions may have been sold, but they are not specified here. In Acts 2:45 the general statement is "possessions and goods." The prices the lands and houses brought were laid at the apostles' feet. This was an eastern custom. Cicero speaks of a certain sum of gold that was paid "before the feet of the prætor in the forum," or market-place. The acts of disciples in putting the moneys at the feet of the apostles implies that the money was devoted to the Lord, as it would be if cast into the temple treasury. The apostles were naturally accorded the highest place of authority in the infant assembly. They would direct the use or distribution. Notice it is not said that the apostles distributed it, but that distribution was made, doubtless with their approval, and, as Acts 6:1 would imply, under their personal supervision. Observe that the giving was not an equal portion to each one, nor was it indiscriminate, but "according as any one had need," R. V. This fairly implies an intelligent knowledge of that need in each individual case. It is not stated how this information was gained.

36, 37. Barnabas, . . . of Cyprus, . . . brought the money] Luke gives two illustrations of the selling of lands and possessions: 1, Joseph Barnabas, a Levite of Cyprus; 2, Ananias and his wife Sapphira. The two illustrations are evidently contrasted, though the English reader does not perceive this very readily because of the arbitrary chapter divisions of the English versions. Joses, or more correctly "Joseph," was surnamed Barnabas, meaning "son of exhortation" or of "prophecy." How he gained this name, or by whom it was given, is not known. It has been naturally supposed that the name implies some special or official gift or quality. He was physically a large man, in contrast with Paul; hence was called Jupiter at Lystra, Acts 14:12. Tradition reported by Clement of Alexandria, *Strom.* 2:116, says he was one of the seventy. He was related to Mary, the mother of John Mark, then living at Jerusalem. See Acts 12:12; Col. 4:10. Some suppose that he was educated at Tarsus and learned tent-

Common Version.	Revised Version.
35 And laid *them* down at the apostles' feet: and distribution was made unto every man according as he had need.	35 and laid them at the apostles' feet: and distribution was made unto each, according as any one had need.
36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, *and* of the country of Cyprus,	36 And Joseph, who by the apostles was surnamed Barnabas (which is, being interpreted, Son of [1]exhortation), a Levite,
37 Having land, sold *it*, and brought the money, and laid *it* at the apostles' feet.	37 a man of Cyprus by race, having a field, sold it, and brought the money, and laid it at the apostles' feet.

[1] Or, *consolation*

making there. See Acts 9:27; 11:25, and 1 Cor. 9:6. He was a Levite and therefore not a proselyte, but a native-born Jew of the tribe of Levi. This, however, raises a difficulty, especially with the Revised Version.* How could he be a Levite and "a man of Cyprus by race," in the usual sense of "race"? Barnabas must have been a Jew, not a Cyprian. He might have been a Jew and have been born in Cyprus of Jewish parents. And this is what the Greek literally says: "a Levite, a Cyprian by birth." He was both a Jew and a Cyprian. So the reading of the Authorized Version is to be preferred as less misleading than that of the Revised Version. We shall meet a similar infelicity of the Revised Version in Acts 18:2, 24. He had land, a farm or field, sold it, brought the money, and laid it at the apostles' feet. Either the prominence of his labors with Paul after this act, or the peculiar character of the act itself, caused it to be recorded.

Suggestive Applications.—1. True Christians help one another in trouble. 2. Prayer brings comfort, wisdom, strength, indeed every needed spiritual blessing. 3. The New Testament exalts the unity of believers; the nineteenth century glories in the great variety of its faiths: there are 143 religious denominations in the United States! 4. An appeal to the Lord in all moral cyclones is the safest course for the beleaguered Christian. 5. The ideal condition of society can come only in a completely Christian community. 6. The one mind and one spirit must precede any real co-operation in labor or real unity of Christendom. 7. When there comes "great grace" in any community there will be no destitution which the common resources cannot and will not fully supply. 8. When Christ's enemies are threatening and bold, Christians should pray for greater boldness for his sake. 9. When free, every one goes to his own company; to the bar-room, ball-room, theatre, gambling-house, club-house, or home, to see the sick, or to the place of prayer. At death all will go to "their own"; to those of like spirit with themselves.

Ananias and Sapphira. 5:1–11.

This narrative is a continuation of the account in the closing verses of the last chapter. The act of Ananias and Sapphira is put in contrast with that of Joseph Barnabas.

Analysis.—The liars fell dead, producing great awe, vs. 1–11; many signs followed, vs. 12–16; the apostles were arrested, put in prison, but set free by an angel, and bid to speak in the temple—they were brought thence before the council, vs. 17–28; Peter again charged the rulers with slaying Jesus—Gamaliel advises to let them alone—the rulers order the apostles to be beaten and set free—they continue to teach and proclaim Jesus, vs. 29–42.

The disciples were in great peril from within and from without. The signs and wonders attracted multitudes; the great self-denial and benevolence exposed them to impostors, and opened the door for secret indulgence

* The Revised Version renders the Greek word γένος by six different English words: "race," "kind," "kindred," "stock," "offspring," "countryman." See for example, Mark 7:26; 9:29; Acts 4:6; 13:26; 17:28; 2 Cor. 11:26. This is in violation of the usual rule to render the same Greek word by the same English equivalent.

in idleness, covetousness and hypocrisy. To prevent this, a signal punishment is sent.

1. Ananias, with Sapphira] The name Ananias is applied to three different persons in the Acts: 1, a worthy disciple of Damascus who was sent to open Saul's eyes, Acts 9:10; 2, the high priest before whom Paul was arraigned, Acts 23:2; and 3, this Ananias. The name occurs in the Greek version of the Old Testament in Neh. 3:23, and for the Hebrew Hananiah, which means, God is gracious. Sapphira may mean "beautiful" or a "sapphire." Nothing more is known of them than is related in this chapter.

2. kept back *part* of the price] Or, "kept back from the price." The Greek for "kept back" means literally "set aside" or "appropriated" from the price; in classical speech it refers to embezzlement or stealing. It is used in Titus 2:10, where the English versions render it "purloining." Thus the whole was professedly *devoted* to the Lord; Ananias abstracted or stole "from the price," for it was not his, but the Lord's. "His wife also being privy to it," literally, "also the wife" "knowing with" him of it.

brought a certain part] Or, "brought some part," implying a small part. They kept the larger share, and this in some sense aggravated their guilt. They implied that they had brought the whole price. It was an *acted* lie. The *appearance* was that of large-hearted self-denial. It covered a covetous, lying scheme more likely to deceive than a spoken lie. Placing the money thus ostentatiously at the apostles' feet implied grace like that of Barnabas. Such hypocrisy threatened the purity and peace of the entire community of saints. It was a sin worse than Achan's, Josh. 7:16-26. For Achan took of the public spoil. Achan disobeyed an explicit command of the Lord. But Ananias professedly gave his money to the Lord to gain favor, then appropriated it to his own use. He may have wished to live better than the others, or not to be dependent on the common fund. But his act would destroy confidence, as well as sincerity and purity; if allowed to go on, it would destroy the community itself.

3. why hath Satan filled thine heart] Satan rather than the Holy Spirit filled his heart. Several facts can fairly be inferred from this: 1, Satan is a real being acting upon and influencing men to evil; 2, Ananias had the power to resist Satan's influence; for if otherwise he should not have been blamed. See James 4:7. Ananias may have intended to deceive the apostles only. Peter says he lied to, or tried to deceive, "the Holy Spirit." He was giving this sum not to the apostles, but to God. Thus as

COMMON VERSION.

CHAP. V.—But a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And kept back *part* of the price, his wife also being privy *to it*, and brought a certain part, and laid *it* at the apostles' feet.

3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land?

REVISED VERSION.

5 But a certain man named Ananias, with Sapphira his wife, sold a possession,

2 and kept back *part* of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.

3 But Peter said, Ananias, why hath Satan filled thy heart to [1] lie to the Holy Spirit, and to keep back *part* of the price

[1] Or, *deceive*

the Holy Spirit was present in the assembly, this act of Ananias was an attempt to cheat, to deceive the Holy Spirit. How did Peter know of this lie? We are not informed. Probably as Elisha knew of the deceit of Gehazi, 2 Kings 5:26. Peter says that "land" was the "possession" that Ananias sold.

4. after it was sold, was it not in thine own power?] These questions of Peter make it evident that selling property for the common good by any person who had become a disciple was entirely voluntary. They need not sell, or, if they sold, the money was still their own to do with it as they willed. It was the basest of sins therefore to pretend to give all and keep a part. If Peter knew that every disciple ought to sell his possessions, and that he was *compelled* to give up all that he had when he became a Christian, then his words were a mockery. But Peter is amazed at the wickedness of the cheat. "How is it," that is, what happened, what led you to conceive, literally, what put or "fixed" this thing in thy heart? As if he could not believe that Ananias could think, nor Satan even could persuade him to think, of such an awful sin. This was a lie not to men, but to God.

5. Ananias . . . fell down, and gave up the ghost] Peter spoke no formal sentence. He merely exposed the sin of Ananias. The narrative gives the impression that this sudden death was a "visitation of God." It brought great awe upon the community. Unbelievers ever since the days of Porphyry have said that this punishment was out of proportion to the sin. But if due weight is given to the corrupting and destructive principle of this sin, to the deliberate nature of the act and to the intent to deceive, with the evil results all these would bring, the punishment may appear merciful rather than severe. It would deter others, and preserve the purity and power of the disciples.

6. young men arose, . . . and buried him] In eastern countries the burial follows very soon after death. The term "young men," literally "younger" men, does not probably designate an official class, in contrast with "elders," though 1 Pet. 5:5 has been thought to indicate such a class; but the argument for it is weak and inconclusive. The younger men present would in the course of nature be expected to perform this service. As customary in the East, the body was "wrapped around," as the Greek implies, with his *abba* or outer garment, and carried out at once for burial.

7. three hours after, when his wife] It would seem strange to us,

COMMON VERSION.

4 While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried *him* out, and buried *him*.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

REVISED VERSION.

4 of the land? While it remained, did it not remain thine own? and after it was sold, was it not in thy power? How is it that thou hast conceived this thing in thy heart? thou hast not lied unto men,

5 but unto God. And Ananias hearing these words fell down and gave up the ghost: and great fear came upon all that

6 heard it. And the [1]young men arose and wrapped him round, and they carried him out and buried him.

7 And it was about the space of three hours after, when his wife, not knowing

[1]Gr. *younger*

with our modes of life, that the death of the husband should not be known to the wife before burial, when the two were in the same city. But this is less marvellous under the eastern modes of life. Custom, the hot climate, the strong sense of defilement from contact with a dead body, would all tend to hasten burial, besides the sense of awe caused by the manner of the death. The three hours would give time for the burial and return of the "younger men," who were now at the door, as v. 9 implies,

8. Tell me whether ye sold the land for so much] She knew not what her husband had said. There was no chance for collusion here, as there had been about the retaining of part of the price. Sapphira answered therefore according to the plan secretly agreed upon between her husband and herself. Perhaps Peter pointed to the sum of money still before the apostles where Ananias had placed it. His question was calculated to awaken her conscience and prompt her to a confession. But no, she declared it was all they received for the land. And the plot to deceive was at once revealed.

9. How is it that ye have agreed together to tempt the Spirit] Or, literally, "How then was it agreed by you." Prof. Vincent notes that the Greek signifies a "harmony," as of sounds. The secret plot was out: they had agreed together to lie. This showed that it was not a sudden act. They had formed a deliberate plot. It was testing the Holy Spirit. The Spirit had come upon the whole assembly. Could he come or remain with this awful secret sin unpunished? Peter saw the result: she must follow her husband. Filled with the Spirit, Peter foretells what would at once come to pass: she would be carried out.

10. the young men came in, and found her dead, and . . . buried *her*] The swift judgment was announced rather than pronounced. Sapphira fell down and died, was carried out and buried beside her husband. The assembly was purified of this awful sin. "If any man destroyeth the temple of God, him shall God destroy: for the temple of God is holy, which *temple* ye are," 1 Cor. 3:17, R. V.

11. great fear came upon all the church] Or, "upon the whole church." The "fear" was both dread and awe. It first pervaded the assembly of believers, and then extended to all outside of the new com-

Common Version.	Revised Version.
8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.	8 what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much. And she said, Yea,
9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.	9 for so much. But Peter *said* unto her, How is it that ye have agreed together to try the Spirit of the Lord? behold, the feet of them who have buried thy husband are at the door, and they shall carry
10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.	10 thee out. And she fell down immediately at his feet, and gave up the ghost: and the young men came in and found her dead, and they carried her out and buried
11 And great fear came upon all the church, and upon as many as heard these things.	11 her by her husband. And great fear came upon the whole church, and upon all that heard these things.

munity who heard of the awful judgment. This is the first use of ἐκκλησία to designate the Christian Church. The word church occurs in the Common Version of Acts 2:47, but is not in the best Greek text. It is found also in Matt. 16:18, but is there used by anticipation, and in Matt. 18:17 it refers to the "congregation" such as was common in Jewish synagogues. The Greek word is frequently used in the Greek version of the Old Testament to designate the "assembly" or "congregation" of Israel, see Deut. 18:16; 23:1; Ps. 26:12; 68:26; and in classic Greek to describe any meeting or organization of citizens. Thus it was a suitable word to designate the new Christian community. It is translated "congregation" in Tyndale's and in some older English versions.

Suggestive Applications.—1. Husband and wife may help each other in evil as well as good. 2. To use for ourselves what we have devoted to God is to lie to God. 3. Satan is a real being influencing men to sin. 4. Secret plots to conceal fraud and any wrong are fruitless before God. 5. God deals with the spoken, the acted and the intentional lie. 6. God's providential acts vindicate his justice and power. 7. His judgments fill the good with awe and the evil with alarm.

The Apostles' Miracles. 5:12–16.

12. by the hands of the apostles were many signs and wonders] The awful judgment upon Ananias and Sapphira was followed by increased power within the community to work signs, just as the exclusion of Achan was followed by the victories of Israel at Ai, Josh. 7 and 8. The phrase "by the hands" not merely describes the instrumental agency (Alexander); indeed it may not be intended to designate by what particular agency the apostles worked miracles; it rather is a Hebraistic mode of saying that "by the power of the apostles" were many signs and wonders wrought. For the hand or arm is the emblem of power. The "signs and wonders" would tend to confirm the authority and teaching of the apostles. Two things were important in the beginning of Christianity: 1, miracles to attract attention to the new truth; 2, to confirm the authority and teaching of the apostles.

they were all . . . in Solomon's porch] Who were the "all" there? 1, the whole body of the disciples, say Alexander, Meyer, and Hervey; 2, the apostles, say Alford, Olshausen, and Spence, and 3, others say the people. The first is grammatically improbable, since it makes the "all" refer back to v. 11 for an antecedent; but in that case it should be to "the church" and "all that heard" of the judgment on Ananias. See Revised Version. Moreover, the disciples had now become several thousands, too large a number, even on the lower computation, to meet in the temple statedly. It is more natural to take the "all" as referring to the apostles and the people among whom the signs were wrought, thus referring simply and generally to those

Common Version.	Revised Version.
12 ¶ And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.	12 And by the hands of the apostles were many signs and wonders wrought among the people; and they were all with one

noticed in the previous clause. The "people" may include such disciples as were accustomed to gather there. See v. 13.

13. of the rest durst no man join himself to them] Who are here meant by "the rest"? It seems to stand in contrast with the "all" of v. 12. If it does, then "the rest" might refer to Pharisees, rulers, and the crowd generally. Meyer seems to take it in this sense, and suggests that the rulers and others did not molest or annoy the church. But v. 17 seems against this view, besides being untenable on grammatical grounds, as Alexander has shown. Nor can it refer to those not disciples (Kuinoel), as if none now dared become disciples, for the next verse is against this view, since it fairly declares that more were "added to the Lord." Others suppose it meant that the other wealthy persons, of whom Ananias had been one, were afraid to join the disciples. So Morus, Rosenmüller, and Denton suppose. This seems a strained interpretation. If this was meant we would have expected a more definite statement of it. Alexander in adopting it sees objections to it. The previous clause refers to the "all" as of "one accord" or "one mind"; unselfish, not grasping and deceitful, as Ananias and Sapphira; and this unselfish spirit now prevailed, so that from those of any other spirit, "the rest," durst no man join the disciples. Those who from any motive were not worthy were kept from joining, whether wealthy or poor. This gives a clear, consistent sense, and is in accord with the grammatical construction.

14. multitudes both of men and women] Two things are noticeable here: 1, the believers are "added to the Lord," the church is not mentioned; 2, men and women, both sexes are mentioned. There was no difficulty then about admitting women; and it favors the view that in the 5000 men added, Acts 4:4, only men were counted, though women might also have been added at that time. The Greek construction is somewhat peculiar in this verse and in the last clause of v. 13. In contrast with "the rest" who durst not join them, Luke adds literally, "But the people magnified them, and rather more [than less] believers were added to the Lord, multitudes of men and of women." The effect was just the opposite of what some might suppose. The judgment did not deter right-minded persons; it rather drew them to the new faith.

15. Insomuch that they brought forth the sick] Or, "so that they brought the sick." As a result of this new turn in affairs, to wit, the fresh

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COMMON VERSION.

13 And of the rest durst no man join himself to them: but the people magnified them.

14 And believers were the more added to the Lord, multitudes both of men and women.)

15 Insomuch that they brought forth the sick into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

REVISED VERSION.

13 accord in Solomon's porch. But of the rest durst no man join himself to them:
14 howbeit the people magnified them; [1] and believers were the more added to the Lord, multitudes both of men and
15 women; insomuch that they even carried out the sick into the streets, and laid them on beds and [2] couches, that, as Peter came by, at the least his shadow might

[1] Or, *and there were the more added to them, believing on the Lord* [2] Or, *pallets*

manifestation of powers through the apostles, and the great increase of members joining the new faith, the "multitudes," see v. 14, carried out the sick into the streets, and laid them on "couches" such as they reclined upon at table, and on beds [Greek κραββάτων, "little beds"], that, "as Peter came by, at least his shadow might overshadow some of them." It is not expressly said that these were cured by Peter's shadow falling on them. Some think it is implied by the last clause of the next verse.

16. a multitude . . . bringing sick folks] A great crowd came, not only of those in Jerusalem but from towns all around Jerusalem, bringing their sick and those vexed with unclean spirits, which may describe the epileptics or the demoniacs, see Acts 16:16, and they "were healed all" or "every one," as the English versions read. This states more fully and with some details what was before stated in v. 12. It was a manifestation of "signs and wonders" greater than any before mentioned in apostolic history. It reminds us of the promise of Jesus: "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto the Father," John 14:12, R. V. Here the promise seems to have a fulfillment.

Suggestive Applications.—Judgments alarm hypocrites, but draw the sincere. 2. The church has power in proportion as it is pure. 3. Infidels are afraid of the power which they affect to despise. 4. Sin makes every one an unclean spirit. 5. The power of Christ can cleanse and heal all forms of sin and uncleanness.

Apostles Again in Prison; Miraculously Released. 5:17–25.

17. Then the high priest rose up] This marks another turn in affairs. All the people are carried away with the works and words of the apostles. The high priest, either Caiaphas or Annas, with the rulers named in Acts 4:5, 6, were aroused; they "rose up" against the new faith. The "rose up" here and standing in v. 25 are characteristic of Oriental life. The Asiatics are a sitting race. They sit in their shops, at bread-making, washing, planing, and in most of their trades. The servant sits with his master, a traveller sits with his host. An Oriental sits in numberless cases when an Occidental would stand. So to stand is very expressive of determination or anger in an Oriental. The leaders in this new attack were the Sadducees. They had led in the attack before. Now they are specially designated as a "sect," or better, the school or party of the Sadducees. The motive was "indignation," or rather "jealousy," strong zeal springing from envy. The Sadducees

Common Version.	Revised Version.
16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.	16 overshadow some of them. And there also came together the multitude from the cities round about Jerusalem, bringing sick folk, and them that were vexed with unclean spirits: and they were healed every one.
17 ¶ Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation,	17 But the high priest rose up, and all they that were with him (who were the sect of the Sadducees), and they were

wanted to retain their influence; the apostles were making the doctrine of the resurrection popular, a doctrine violently hated by the Sadducees. Compare also Josephus, *Antiq.* 20:9, 1.

18. put them in the common prison] Or, "put them in public ward," R. V. They were under guard or keeping, so the Greek τηρησις means; in v. 19 the Greek φυλακῆς means prison, into which they were next put, and treated with severity as if they were hardened robbers or murderers. The arrest is described in the same words as before, "laid hands on," see Acts 4:3.

19. angel . . . by night opened the prison doors] The narrative here is a plain statement, so plain that it is impossible not to accept it as describing a miraculous deliverance. Angelic agency is frequently mentioned in Acts. Six distinct acts are ascribed to angels in this book: see Acts 5:19; 8:26; 10:3; 12:7, 23; 27:23; and "angel" is found 20 times in Acts. Angelic help was a fitting attestation of the apostolic teaching. But some ask, Why this angelic deliverance, to be followed by re-arrest on the morrow? Of what value was the brief release? Much, in several ways. Note three: 1, it gave needed courage and confidence to the apostles; 2, it astonished, perplexed and awed the Sadducees, and prepared the way for the release of the apostles; 3, it confirmed the faith of the disciples and held the favor of the people. "An angel" did more than open the prison doors: he "brought them out," which implies that they needed aid to get out, probably because they were chained or bound within the prison.

20. speak in the temple to the people all the words of this life] Literally, "Go, and standing speak in the temple." The angel, having brought them out of the prison, bade the apostles "Go"; do not linger about the prison. But where? there is no place of safety in Jerusalem. The angel adds, literally, "and standing," having taken a stand, "speak in the temple," the broad term including the temple courts and area as well as the sanctuary or temple proper. To whom were they to speak? "To the people," any who were there to hear. What were they to speak? "All the words of this life," the life in Christ, eternal life, the resurrection life, which these Sadducees denied. On "the words" compare "thou hast the words of eternal life," John 6:68. The apostles obeyed; going "into the temple about daybreak, and taught," v. 21, R. V. The tenor of the narrative here implies that the deliverance by the angel was before or about midnight. They had to wait at the temple until daybreak, when the doors would be opened and they could enter.

Common Version.	Revised Version.
18 And laid their hands on the apostles, and put them in the common prison.	18 filled with jealousy, and laid hands on the apostles, and put them in public
19 But the angel of the Lord by night opened the prison doors, and brought them forth, and said,	19 ward. But an angel of the Lord by night opened the prison doors, and brought
20 Go, stand and speak in the temple to the people all the words of this life.	20 them out, and said, Go ye, and stand and speak in the temple to the people all the
21 And when they heard *that*, they entered into the temple early in the morning, and taught. But the high priest came, and they	21 words of this Life. And when they heard *this*, they entered into the temple about daybreak, and taught. But the high priest came, and they that were with

called the council . . . and all the senate] The high priest came, and "they that were with him," meaning the Sadducees of v. 17, and called the council, the Sanhedrin; this and v. 23 implying that it was an early morning meeting. The business was important; no time must be allowed for the people to gather in force, for the apostles were held in high esteem by the people. Then, too, the Sanhedrin wanted to have a strong, influential meeting, so the "senate"—a Greek word derived from the one meaning an old man; "seniors" Tyndale renders it, meaning the large company of elders representing the tribes or families of Israel—were called to meet with the council. Then they sent for the prisoners, apparently not knowing of their release.* Here the word for "prison" is a compound one, meaning "public-prison," or "prison-house." But in v. 22 another word is used for "prison," which means "in watch," or "under guard."

23. The prison . . . shut . . . the keepers . . . without . . . but . . . no man within] The "officers," v. 22, were not Roman military, but Jewish civil officers, servants of the Sanhedrin. The Greek word primarily means a rower, then a common sailor, any workman, hence any servant. It was sometimes applied to Roman lictors. The word for "prison," in v. 23, is the same as in v. 21; this describes probably the whole building. It was securely closed; no marks of having been opened or disturbed in the night were discovered. Even "the keepers," the guards, were there at the doors, not sleeping, but watching, so the words imply, the guards believing their prisoners to be safe inside. But having opened "we found no man," literally "nobody within." This seems to imply that no other prisoners were in for that night.

24. the captain . . . and the chief priests . . . doubted . . . whereunto this would grow] Or, "were much perplexed concerning them whereunto this would grow." The Revised Version omits "the high priest and." He was to act as judge, and his views came later. The "captain of the temple" was not a Roman military officer, but the Jewish captain who had command of the Levite guards of the temple. See Acts 4:1. The "chief priests" were made up probably of those who had been high priests, or those who were the heads of the twenty-four courses of priests. Compare the

Common Version.	Revised Version.
that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.	him, and called the council together, and all the senate of the children of Israel, and sent to the prison-house to have
22 But when the officers came, and found them not in the prison, they returned, and told,	22 them brought. But the officers that came found them not in the prison; and they
23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.	23 returned, and told, saying, The prison-house we found shut in all safety, and the keepers standing at the doors: but when we had opened, we found no man within.
24 Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow.	24 Now when the captain of the temple and the chief priests heard these words, they were much perplexed concerning them

* This may be accounted for by the removal of the council meetings from the temple to the city a few years before.

same phrase in Acts 4:23, with 4:6. They were "perplexed." About the apostles? So Alexander and Meyer say, and the Common Version favors that view. The Revised Version implies the perplexity was over the "words" or reports, and this view is taken by Hackett, Lumby, and Spence. But the priests were, in fact, troubled over both the reports and the apostles, for these reports related to some strange and to them unaccountable escape of the apostles, so that there was no telling what might next happen.

25. the men whom ye put in prison are . . in the temple] Some one brought this report to the council. Who he was, or whether he had been sent to find the men, is not stated. It seems from the words that he might have been a common newsmonger characteristic of the East. At all events the information was definite; these men were at their old work, fearlessly teaching the people in the temple. Did the rulers suspect how the apostles got out of prison? It is certainly noteworthy that they asked no questions of the apostles or of others respecting the manner of their escape, so far as the history records. The fearless men were too powerful to be roughly handled, that was clear.

Suggestive Applications.—1. When the gospel is forcibly proclaimed its enemies are aroused. 2. They appeal not to right, but to might. 3. But the Lord is mighty to deliver when deliverance seems wise to him. 4. The delivered are bidden to testify for him, and proclaim life in Christ. 5. The world is amazed and perplexed at the manifestations of God's power.

Apostles Rearrested; Set Free by Gamaliel's Advice. 5:26–42.

26. the captain brought them without violence] This marks a change in their manner. On hearing where the apostles were and what they were doing, the Jewish captain of the temple went with the Levite guards and brought the apostles "without violence" or force. The apostles made no resistance. The idea is also that the officers would not have dared to use force. The people might have stoned the officers if they had roughly treated the apostles.

27. they set them before the council] In modern style and language the apostles were arraigned before the Jewish court. The high priest was the presiding judge, and made the accusation against the prisoners.

28. Did not we straitly command you] Literally, "did we not charge you with a charge not to teach?" The Common Version is better

Common Version.	Revised Version.
25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.	25 whereunto this would grow. And there came one and told them, Behold, the men whom ye put in the prison are in the temple standing and teaching the people.
26 Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.	26 Then went the captain with the officers, and brought them, *but* without violence; for they feared the people, lest they
27 And when they had brought them, they set *them* before the council: and the high priest asked them,	27 should be stoned. And when they had brought them, they set them before the council. And the high priest asked them,
28 Saying, Did not we straitly command you that ye should not teach in this name?	28 saying, We straitly charged you not to teach in this name: and behold, ye have

than the Revised, unless we read "examined" for "asked." The high priest refers to the charge made when Peter and John were set free, Acts 4:18. They were indeed forbidden to "teach in this name"; but Peter had said they must obey God, which meant that they must continue to teach. Yet the council seem to have supposed that the apostles would not disregard its command. Now the ruler confesses and charges that the apostles had filled Jerusalem with their teaching. All the people there, no doubt, were talking about the new religion. A similar wave of religious enthusiasm had swept over the city and all Judæa three or four years before that, when John the Baptist proclaimed repentance, Matt. 3:5, 7. The ruler adds, you "intend to bring this man's blood upon us." How? The simple and obvious answer is, that the apostles' teaching, in the ruler's view, tended to arouse the passions of the people, so that they would avenge the death of Jesus upon their rulers. They were ready enough to accept that responsibility before Pilate, Matt. 27:25. Some suppose that it meant that the apostles were intending to prove that the council procured his death. But this the council would not deny; they would rather regard it as a good deed. Moreover this phrase "bring this man's blood upon us" is one used in speaking of avenging in blood feuds. Compare Ezek. 33:4. The tone of voice may have indicated contempt in saying "this man," though there is nothing implying contempt in the words themselves.

29. We ought to obey God rather than men] Or, "We must obey God." The answer was probably spoken by Peter only; he speaking for all the apostles. The principle the apostles practically declared was, that human governments in requiring what God had forbidden, or in forbidding what God required, forfeited the right to enforce obedience. So Socrates reasoned before his judges, Plato, *Apol.* 29. The apostles would escape, or avoid their enemies, but when taken by force would not resist.

30. raised up Jesus] This may mean—1, that God provided, or caused Jesus to come or to be born in the flesh. Thus the word is used to signify "to raise up children" unto Abraham, Matt. 3:9; Luke 3:8. Or, it may mean—2, to raise from the dead. The same Greek word is so used by this writer in Acts 3:15 and 4:10, though in both cases he adds "from the dead," which removes all ambiguity. Writers are quite evenly divided between these two views. The first is held by Calvin, Bengel, De Wette, Spence, Hackett, Dwight (?), Lechler, Jacobson (in Bible Commentary). The second view is held by Chrysostom, Erasmus, Meyer, Alexander, Hervey, Clarke. The logical order of events noted by the writer favors the first view, but his use of the same word in 3:15 and 4:10 favors the second.

Common Version.	Revised Version.
and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.	filled Jerusalem with your teaching, and intend to bring this man's blood upon us.
29 ¶ Then Peter and the *other* apostles answered and said, We ought to obey God rather than men.	29 But Peter and the apostles answered and said, We must obey God rather than
30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.	30 men. The God of our fathers raised up Jesus, whom ye slew, hanging him on a

As the resurrection was a leading fact in their teaching, and the "exalted" in v. 31 refers to the ascension, the probability is that "raised up" refers to raising from the dead.

ye slew and hanged on a tree] Or, "ye slew, hanging on a tree," or, "by hanging on wood." The hanging of Deut. 21:22 probably refers to a hanging of the body in some public place, after death by stoning or some other mode. The ancient mode of hanging was quite likely upon trees, hence the expression. Later, wooden sticks or crosses were made for putting persons to death by crucifixion. So our English word "tree" had a wider meaning than now, as appears in axle-tree, whiffle-tree, gallows-tree. Peter says to the council, "ye slew" him; they procured his crucifixion, as we see from the Gospels, Matt. 27:20, 22; Luke 23:13–23.

31. Him hath God exalted . . . to give repentance] Here again is the contrast between the rulers' treatment of Jesus and God's treatment of him. They slew him; God exalted him "with" or "at his right hand," which means power. Dr. Post says persons in Asia often ask the surgeon to treat them with his right hand, meaning that he is to do it with all his skill and power. Jesus is exalted, a Saviour to grant the grace of repentance to Israel first (and later to all through Israel may be suggested), and to follow that by forgiveness. This represents "repentance" and "forgiveness" as gifts procured to men through Christ's mission.

32. we are his witnesses . . . and *so is* also the Holy Ghost . . . given to them] Here is the conclusion of their defence. The apostles are witnesses of a risen Prince and Saviour. But they are not the only witnesses; the Holy Spirit is also a witness. God has given the Spirit to those who obey him. The application was obvious. We apostles must obey God to have the Holy Spirit. If you rulers obey not God, you cannot have the Holy Spirit. Thus the three lines of this defence appear: 1, we must obey God; 2, the facts in the life of Jesus show that we have and ye have not obeyed God; 3, the Holy Spirit is witness with us of these facts. Alford well says of this defence, "a perfect model of conciseness and ready eloquence, and of unanswerable logical coherence."

33. they were cut *to the heart*] Literally, "were sawn through"; the word "heart" is not in the Greek, but the English versions give the general sense forcefully. The rulers were very angry, and "were minded" or "wished to slay them." The English reader may be reminded that the

Common Version.	Revised Version.
31 Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.	31 tree. Him did God exalt[1] with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and remission
32 And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him.	32 of sins. And we are witnesses[2] of these [3]things; [4]and *so is* the Holy Spirit, whom God hath given to them that obey him.
33 ¶ When they heard *that*, they were cut *to the heart*, and took counsel to slay them.	33 But they, when they heard this, were cut to the heart, and were minded to slay

[1] Or, *at him* [2] Some ancient authorities add *in* [3] Gr. *sayings*
[4] Some ancient authorities read *and God hath given the Holy Spirit to them that obey him.*

word for "slay" here is not the same as the one for "slew" in v. 30, where it literally means "to lay violent hands on" one; here it means "to lift up" or "to take away," that is, to crucify, or to kill.

34. a Pharisee, named Gamaliel, . . . commanded] Notice the four particulars about Gamaliel: 1, one of the council, the Sanhedrin; 2, a Pharisee, the leading, if not most of the members were then of the opposite sect of Sadducees; 3, a doctor or teacher of the law; 4, he was respected and honored by the people. The council no doubt, like the officers, "feared the people," v. 26; as Gamaliel had such influence with the people, it was prudent to hear him. His great learning made him a famous teacher; Paul was his pupil, Acts 22:3. His order was to put the apostles outside (the room) for a time. He could then give advice and the council could consider it with freedom. The words "when they had called the apostles" shows that the apostles were removed.

35. Ye men of Israel, take heed] Literally, "men, Israelites, take heed to yourselves." The first words were a customary mode of beginning an address, for Peter repeatedly used a similar form. See Acts 2:14, 22; 3:12. The position of Gamaliel may be better understood from the statement of Josephus, that the Sadducees were largely of the higher classes of society, and were of skeptical views, not accepting the doctrine of a resurrection. On the other hand, the mass of the people belonged to the party of the Pharisees. See *Antiq.* 13:10, 6. Gamaliel calls on the council not to act hastily, but to consider what they "are about to do" (not "what ye intend to do"). See Revised Version. The Clementine Recognitions, a Christian writing of the second or third century, represents Peter as saying, "Gamaliel was a person of influence among the peoples, but secretly our brother in the faith." See 1:65. The Scripture gives no hint of this, however. He is also reported to have been cousin to Nicodemus, and to have been baptized by Peter. But these early reports need confirmation. It is generally believed that Gamaliel remained and died a Pharisee about 54 A.D.

36. before these days rose up Theudas] Nothing further is certainly known of this Theudas. A man of the same name is mentioned by Josephus (*Antiq.* 20:5, 1) as claiming to be a prophet, and leading in the insurrection, but was arrested and beheaded in the reign of Claudius. But this was about 44 or 45 A.D., ten years after Gamaliel's speech. There are several explanations of these statements: 1, Josephus may have misplaced his Theudas,

COMMON VERSION.	REVISED VERSION.
34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;	34 them. But there stood up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in honour of all the people, and commanded to put the men
35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.	35 forth a little while. And he said unto them, Ye men of Israel, take heed to yourselves as touching these men, what
36 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought.	36 ye are about to do. For before these days rose up Theudas, giving himself out to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were dispersed, and came

he is not always accurate in such records; 2, the Theudas mentioned by Gamaliel may be one of those insurrectionists mentioned by Josephus as Simon, or some other name, since it was common then as now for such persons to have more than one name; or more probably, 3, the Theudas of Gamaliel may be one of the many unnamed rebels mentioned by Josephus as giving trouble near the close of the reign of Herod the Great. It is in that period that Gamaliel places Theudas. Josephus mentions that the land was overrun with fanatical leaders. There were four named Simon within a period of 50 years, and three named Judas within 10 years. Even among the twelve there were two named Judas, and two named James. Theudas was not an uncommon name (see Winer, *Realwörterbuch* ii. 609), nor is it needful to assume with Meyer that the one named by Gamaliel was identical with the one mentioned by Josephus.

Gamaliel was presumably familiar with the history of those turbulent times, and mentions two out of a multitude of cases to illustrate and enforce his advice. It is not more likely that Gamaliel made a mistake in the time of the appearance of this Theudas than that Josephus has misplaced his Theudas; but the more reasonable explanation is that already given, that there were two or more persons of the patriot party by that name.

37. After this man rose up Judas of Galilee] Judas made an insurrection about the time of the "taxing" or "enrollment." Josephus notes (*Wars*, 2:8, 1; *Antiq.* 18:1, 6 and 20:5, 2) that a Judas of Galilee made a revolt against the Roman enrollment ordered when Cyrenius or Quirinus was governor, and that his sons were executed. Josephus does not tell what became of Judas himself, but Gamaliel says "he perished"; and we may fairly assume that Gamaliel knew the facts about this insurgent more fully than Josephus. The two agree in their statements; one, however, adds a fact which the other omits.

38. Refrain from these men, and let them alone] Literally, "stand off" or "aloof and suffer them" to go on. If they are fanatics, opposing them is needless. To persecute them will rather give them the little temporary favor with the people which they seek. The work will soon be overthrown if it is of men as these others were. But if it is of God your opposition is useless, for you cannot successfully fight against God; literally, "that [indeed] even ye be not found God-fighters." As a shrewd lawyer's plea the argument of Gamaliel was admirably suited to the critical case of the apostles. Gamaliel's act does not necessarily imply that he was a secret disciple.

Common Version.	Revised Version.
37 After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed.	37 to nought. After this man rose up Judas of Galilee in the days of the enrolment, and drew away some of the people after him: he also perished; and all, as many as obeyed him, were scattered abroad.
38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:	38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will be
39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.	39 overthrown: but if it is of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting against

or that he leaned toward the new faith. There are other sufficient reasons for his action. He was a Pharisee, the mass of the people were of his party, and they were pleased with the miracles of the apostles. Gamaliel would know that the people of his party would be pleased to have the apostles set free. Then, as a man of broad mind, his sense of justice would incline him to take the same course. The principle (of success) he urges is not to be adopted nor applied generally. Success is not a safe test of truth. It is a fallacious and bad principle of action. It is a lame apology for continuing in unbelief. Nor is it certain that Gamaliel would have urged it under different circumstances; for he appealed to the Sadducean council on its own view of the case. On their own principles the safe course was that alone which he advised. If they believed the new teaching, the miracles, this whole uprising to be human, fanatical in its origin, their only wise course was to do nothing. If it should happen to turn out that these supposed fanatics and their miracles were of God, as many people believed, then it would be madness to become fighters of God. So we have the sharp contrast here; the apostles say, "We must obey God"; Gamaliel says, "Do not be found fighting against God." We can say truly that the Jewish rulers ought to have asked from the first, Is this of God? is Jesus the Messiah? Stier keenly says, "If the work was of God it was their duty to go heart and soul into it." But Gamaliel was dealing with skeptical Sadducees, who were on the side of the majority of the upper classes of Jews. They were not of those true heroes who look into and champion a righteous cause, though in a hopeless minority.

40. to him they agreed] That is, they decided to let the apostles go, but not until the former charge not to speak in the name of Jesus had been repeated and emphasized by a severe beating. This was a scourging, no doubt after the Roman mode, for the word for "beaten" literally means "flaying." The instrument used in this punishment was usually a whip of one or more lashes, knotted sometimes with bits of bones fastened either at the end or in the knots; though Romans sometimes used "rods," hence their term "lictors" for those who used the scourge. Peter and John had before been severely "threatened," but not scourged, Acts 4:17, 18.

41. they departed . . . rejoicing] Or, "They therefore departed from the presence of the council, rejoicing that they were accounted worthy to suffer dishonor for the Name." The Christian fathers note, as characteristic of the first disciples, that they so often went away rejoicing under circumstances which would fill most persons with indignation, anger or grief over the terrible injustice they suffered. No greater indignity could be put

COMMON VERSION.	REVISED VERSION.
40 And to him they agreed: and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.	40 God. And to him they agreed: and when they had called the apostles unto them, they beat them and charged them not to speak in the name of Jesus, and let them
41 ¶ And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.	41 go. They therefore departed from the presence of the council, rejoicing that they were counted worthy to suffer dis-

upon any Israelite than such a judicial scourging given to the apostles. They rejoiced not in the dishonorable beating, but because the greatest council of the nation counted them so important or "worthy" as to suffer this "dishonor" for proclaiming Jesus.

42. they ceased not to teach and preach] "Every day in the temple and at home ['every house'] they ceased not to teach and to preach Jesus *as* the Christ." The Common Version reads "in every house"; the Revised Version "at home." But the Revised Version renders the same Greek phrase κατ' οἴκους in the plural, "from house to house," in Acts 20:20, and a different Greek phrase, ἐν οἴκῳ, "at home," in 1 Cor. 11:34; 14:35. Hence "from house to house" would have been more consistent here, which would be substantially the sense of the Common Version. This is the first use of the specific word for "preach" in the Acts. It is the same word from which the English term "evangelize" comes, and means to proclaim good news. It is a favorite word with Luke and Paul. See Luke 2:10; 6:9; 1 Thess. 3:6; Rom. 1:15; 1 Cor. 15:1; Gal. 1:23; Eph. 2:17. From the scourging the apostles went to preaching peace again in the same temple where twice before they had been unjustly arrested as disturbers of the peace. Their theme was still the same—Jesus is the Christ.

Suggestive Applications.—1. It is worthy of note that the apostles were in favor with the common people, not with the learned, nor those in the "best society," nor with the rulers. 2. While mobs may spring up among the people, from them also may come influences restraining rulers from great wrong. 3. They are quick to see righteous principle, though they may not always act on it. 4. Consciousness of being on God's side gives power and courage. 5. It is a glorious thing to be witnesses with the Holy Spirit. 6. If Gamaliel was waiting sincerely for more light from God, he is to be commended. 7. If he simply wished to win by a neutral position between God and the council, he falls under Christ's sentence. See Matt. 12:30; 25:40. 8. We cannot be saved by letting God and religion alone; we must obey God. 9. It is unjust to punish those not proven to be wrong. 10. We may rejoice if we suffer dishonor for Christ's sake. 11. Fidelity in God's service, in the face of opposition, is an apostolic lesson.

The Seven Appointed. 6:1–7.

The increase of the Christian community brings difficulty in the internal government of it. Up to this period peace and concord had prevailed. The dissension arose in consequence of the general community of goods. The apostles must arrange for systematic order and discipline in the large and growing body of disciples.

Analysis. Grecian Jews complain of neglect in the distribution of

Common Version.	Revised Version.
42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.	42 honour for the Name. And every day, in the temple and at home, they ceased not to teach and to preach Jesus *as* the Christ.

the common goods, and seven are appointed over this work, vs. 1–6; the disciples multiply, priests joining them, v. 7; Stephen is great in works and argument for the faith—is seized and accused by rulers, vs. 8–15.

1. in those days, when] Or, "in these days." This is an indefinite mark of time. It is generally held that the ascension took place about 30 A.D. (some place it in 29, others in 33 A.D.). This would give four or five years for the events in the first six chapters of the Acts. "In those days" might, therefore, apply to a period of one or two years. It covered a period of great prosperity, which followed the release of the apostles on the plea of Gamaliel. The "let-alone" policy appears to have been adopted. The disciples had comparative peace, and the number "was multiplying," Revised reading, when this "murmuring" or "whispering" of the Grecian Jews arose. Grecian Jews were those who spoke Greek, and were also probably of mixed descent, mostly foreigners. The "Hebrews" were those of pure Jewish descent who spoke Aramaic or Syro-Chaldaic, whether residing in Palestine or elsewhere. Paul of Tarsus says he was a "Hebrew of the Hebrews," Phil. 3:5, meaning that he was a Jew of pure blood. There was a "ministration" or "distribution," or, more strictly, "a serving," "daily" or day by day, to the needy, especially to the "widows." The Grecians complained that those belonging to their class "were neglected," literally "overlooked," not from design or contempt, but probably because they were not so well known as the pure-blood Hebrew widows.

2. the twelve called the multitude of the disciples] The apostolic band had been filled up to twelve by Matthias, Acts 1:26. But they did not legislate for the church. They called the whole body of disciples together.

and said, It is not reason] Or, "and said, It is not fit that we should forsake the word of God, and serve tables," R. V. "It is not fit," or "not pleasing," meaning either that it was not pleasing to them or not pleasing to God, or perhaps not pleasing to either, that they should give their time to this service. They were fitted to proclaim the word of God, and it was not best that they should be forced to forsake that work. "To serve tables" has no reference to communion tables, but to the tables at which they sat to hear cases of need and to make distribution accordingly.

3. look ye out . . . seven men . . . whom we may appoint] The whole body of disciples is asked to select the seven from among themselves.

COMMON VERSION.

CHAP. VI.—And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

2 Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables.

3 Wherefore, brethren, look ye out among

REVISED VERSION.

6 Now in these days, when the number of the disciples was multiplying, there arose a murmuring of the [1] Grecian Jews against the Hebrews, because their widows were neglected in the daily minis-
2 tration. And the twelve called the multitude of the disciples unto them, and said, It is not [2] fit that we should forsake the
3 word of God, and [3] serve tables. [4] Look ye out therefore, brethren, from among you

[1] Gr. *Hellenists* [2] Gr. *pleasing*
[3] Or, *minister to tables.*
[4] Some ancient authorities read *But, brethren, look ye out from among you*

The apostles, as bishops, did not make the selection, but the congregation of disciples. The apostles concurred in the selection. The only open question is whether the "we" who were to "appoint" were the apostles alone, or the whole body of the disciples, including the apostles. The grammatical construction admits of either interpretation, though the context favors the latter view. The "seven" were to be "of good report," to have an unsullied reputation, to be "full of the Spirit" and "of wisdom," meaning good judgment and discretion. They were "to diaconate" (v. 2) at the tables. They were to make the distribution.

4. we will give ourselves continually to prayer] Or, "we will continue stedfastly in prayer," R. V. It is worthy of note by all teachers and ministers of the word that the apostles felt the necessity of continuing "stedfastly in prayer" as a preparation for continuing "in the ministry of the word."

5. the whole multitude: and they chose] The whole congregation of disciples "chose" (the Greek is exactly the English "elected") the seven. The congregation appears to have made the choice to the satisfaction of both parties, the Grecians and the Hebrews. These seven are not called "deacons," nor is the title found in the Acts. It is, indeed, in the running head lines, and "deaconship" is in the chapter-headings of chapter 6 of the Common English Version; but these are late additions, and no part of the original book. The "seven" were not merely nominated or recommended by the congregation; they were chosen, elected, and "set before the apostles," and the apostles prayed and laid their hands on them, v. 6. This sanctioned and completed the act of election of the seven.

Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas, Nicolas] These seven names are Grecian, and it may be that the pure Hebrews selected all Grecians for this work as a generous concession to their Grecian brethren. We are certain that one was a proselyte. But the Greek names are not decisive, and some writers, as Gieseler, think that three of the seven were Hebrews, three Grecians, and one a proselyte. Nothing certain is known of five of the seven, except what is here stated. The tradition noticed by Irenæus that Nicolas, the proselyte of Antioch, was the founder of the sect of Nicolaitans, mentioned in Rev. 2:6, 15, is not well supported. For Clement of Alexandria says Nicolas was noted for his purity, and was

Common Version.	Revised Version.
you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.	seven men of good report, full of the Spirit and of wisdom, whom we may appoint
4 But we will give ourselves continually to prayer, and to the ministry of the word.	4 over this business. But we will continue stedfastly in prayer, and in the ministry
5 ¶ And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch;	5 of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a
6 Whom they set before the apostles: and when they had prayed, they laid *their* hands on them,	6 proselyte of Antioch: whom they set before the apostles: and when they had prayed, they laid their hands on them,

the innocent cause of a heresy from a perversion of his words. See Eusebius, *Hist.* 3:29. This Philip is to be carefully distinguished from Philip the apostle, and hence is called "Philip the evangelist," Acts 21:8. Some of his labors in Samaria and elsewhere are mentioned later in the Acts. Stephen was the first martyr. An account of him follows this appointment of the seven.

7. a great company of the priests were obedient] This verse notes the progress of the new faith during the period of peace. "The word of God increased" does not mean that the Bible grew larger; it is rather an elliptical expression for the effect of that word in convincing the minds of men and in gaining their obedience to it in larger numbers, as explained in the next clause. Many in Jerusalem believed in the name of Jesus, among them a great company of the priests. This was a great thing for the new faith, especially in view of the bitter persecutions from that class only a short time before this. The priests must have been numerous, for over 4000 returned from captivity, Ezra 2:36-39. "To the faith" does not probably mean as now "to Christian doctrine" in general, but rather specifically to faith in Jesus, the sense first given to that phrase.

Suggestive Applications.—1. Unlovely wrangling may come in a period of rest after high spiritual enthusiasm. 2. Unusual growth of a body often brings pride, carelessness, indifference and indolence. 3. Teachers of the word should not be burdened with business, not even of distributions to the poor. 4. "Multiplication of disciples means multiplication of interest and of dangers."—*Prof. R. A. Redford.* 5. Christian officials should have piety, probity, integrity, wisdom, and a blameless character. 6. Christian organizations must be trained to a wise self-government. 7. Complaints may be removed and confidence restored by mutual consultation and action of all Christians. 8. Community of goods was the occasion of complaints, even in the apostolic church. 9. Men full of the Holy Spirit are needed to disburse the gifts of the church.

Stephen's Activity and Arrest. 6:8–15.

8. Stephen, full of faith] Or, "Stephen, full of grace and power, wrought great wonders and signs among the people," R. V.: "grace" in the sense of favor with God; "power," not merely strength and fortitude, but some unusual power, enabling him to be the instrument of doing great wonders or miracles among the people. Stephen was probably a Grecian Jew who had accepted Christianity, since his name is Greek, and his broad views correspond to those held by Grecians not closely bound to

Common Version.	Revised Version.
7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.	7 And the word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith.
8 And Stephen, full of faith and power, did great wonders and miracles among the people,	8 And Stephen, full of grace and power, wrought great wonders and signs among

old Jewish ideas. His death was urged by Saul, who later became the apostle Paul.

9. there arose . . . of the synagogue, . . . of the Libertines] This verse is perplexing from its great ambiguity; the usual precision of the Greek fails here. Is one synagogue here meant, or are there two or three or five described? The word for "synagogue" meant a "collection" or "meeting," and is applied in the Old Testament Greek version to the congregation of Israel. In later times it designated an organized Jewish society for worship. In New Testament times synagogues had rulers, but how fully they were organized then is yet an unsettled question. The language may mean—1, that there was one synagogue composed of Libertines, Cyrenians, Alexandrians, and others; or, 2, there were two synagogues, one of Libertines, Cyrenians and Alexandrians, and one of the others; or, 3, there were three synagogues, one of Libertines, one of Cyrenians and Alexandrians, and one of those of Cilicia and Asia; or, 4, there were five synagogues, one of each class mentioned; or, 5, there was one synagogue of Libertines, the others being individuals belonging to the countries named. It is impossible to settle these questions from the text. The Libertines were sons of emancipated slaves then living in Jerusalem. Cyrene was a great city in northern Africa, one fourth of its inhabitants being Jews, Josephus says. Alexandria was at that time the second city of the Roman empire, having 100,000 Jews out of a total population of 250,000. The Greek version of the Old Testament, known as the Septuagint, was made there, 280-180 B.C. Cilicia was a Roman province of Asia Minor, from whose chief city, Tarsus, Paul came. Asia also means a Roman province of Asia Minor.

10. they were not able to resist] Or, "to withstand the wisdom." Stephen spoke with such fearlessness, clearness of argument, grace of thought and spirit, that his oratory was irresistible.

11. they suborned men, which said] That is, they procured men who gave false testimony under oath. It does not necessarily mean that they made up a statement *wholly* untrue, but they reported words which Stephen had spoken and perverted them, so that the testimony was false. They said he spoke blasphemous words against Moses and God. Christ was so charged also, Mark 2:7; Matt. 26:65. The Jewish punishment for blasphemy against God was death by stoning, Lev. 24:16; see also Deut. 13:6-10. But they here charged Stephen with blaspheming Moses, and seem to conclude that it is the same as to blaspheme God.

Common Version.	Revised Version.
9 ¶ Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.	9 the people. But there arose certain of them that were of the synagogue called *the synagogue* of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them of Cilicia and Asia, disputing
10 And they were not able to resist the wisdom and the spirit by which he spake.	10 with Stephen. And they were not able to withstand the wisdom and the Spirit by
11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and *against* God.	11 which he spake. Then they suborned men, who said, We have heard him speak blasphemous words against Moses, and

12. they stirred up the people] The wrangling Libertines and the others of v. 9 were the leaders of this mob movement against Stephen. They procured the false witnesses, v. 11; they "stirred up," like modern agitators of a mob, the people, the elders and the scribes, doubtless those of the Sadducean party, seized Stephen and brought him into the council. Here again false witnesses testified that he spoke blasphemous words against the temple and the law.

14. we have heard him say, that this Jesus of Nazareth shall destroy] Literally, "that Jesus this Nazarene shall destroy this place, and shall change the customs which Moses delivered unto us." There was a half-truth in this charge. The new faith in Jesus would supersede the old form of worship; this Stephen proclaimed. But their charge was really false, since they implied that this change would be effected by force, by compulsion, rather than by the voluntary act of the people, moved by the truth and the power of the grace of God.

15. the council, looking steadfastly on him, saw his face] The members of the council, literally "gazing into him" as if they saw his soul in his face, saw literally "as if the face of an angel." Was this a supernatural appearance, as the shining of Moses' face, Ex. 34:29? or, was it the exalted holy appearance of a devout and godly man? The majority of writers suppose the latter is meant. But there is no serious objection to the other view which is held by Alford, and seems to have support from similar instances where Luke associates supernatural brightness with angelic appearances. See Luke 2:9; Acts 12:7.

Suggestive Applications.—1. The most mischievous lie is a half truth or truth perverted. 2. He is a false witness who twists truth to create a false impression. 3. Dissensions hinder the progress of Christianity. 4. If they were healed the power of Christianity would be vastly increased. 5. A pure heart fills the face with spiritual grace and love.

Stephen's Defence. 7:1–53.

The spirit and irresistible force of Stephen's oratory, see Acts 6:10, would lead us to think that his defence before the council must be one of rare skill, clearness and strength. Was it so? Some answer no; it is irrelevant and prolix. Others say yes; but it is difficult, though bold and strong. Some

Common Version.	Revised Version.
12 And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council,	12 *against* God. And they stirred up the people, and the elders, and the scribes, and came upon him, and seized him, and
13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:	13 brought him into the council, and set up false witnesses, who said, This man ceaseth not to speak words against this holy place,
14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.	14 and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs
15 And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel.	15 which Moses delivered unto us. And all that sat in the council, fastening their eyes on him, saw his face as it had been the face of an angel.

say the defence was abruptly broken off by the violence of the rulers; that it might have been clearer had he been permitted to finish it. But this cannot be satisfactorily shown. He was charged broadly with five sins: 1, blasphemy against Moses and God; 2, blasphemy against the temple; 3, blasphemy against the law; 4, with asserting that Jesus would destroy Jerusalem and the temple; 5, that he would change the customs or rites Moses gave to Israel, Acts 6:11, 13, 14. These are not very orderly or sharply defined in the record. But Stephen was asked if the charges were true. He answers, apparently taking the last charge first, since it involved the others and his arguments for a new faith made it the most serious one, and the one that might be sustained.

His answer is skillfully made to hold the attention of enraged Jewish rulers; the record has peculiar expressions indicative of the original speech. History shows that changes have marked the past of Israel and are characteristic of it. A change now, therefore, is nothing new. For, 1, God called Abraham and made him a promise; 2, God gave Abraham circumcision (before Moses, the law, and the temple); 3, God fulfilled the promise, but only after bondage in and deliverance from Egypt; 4, Moses the deliverer foretold that another prophet-deliverer God would raise up for Israel to hear; this implied another radical change; then, 5, the people not only spoke against, but rebelled against, Moses; but, 6, God gave them the tabernacle through Moses, and the land of promise through Joshua; 7, David completed the conquest of the land, and Solomon built the temple; 8, but God dwells in heaven, not in man-made temples; 9, Israel had during all this changing history resisted God's Spirit, persecuted the prophets, and had not kept the law. The inference is they were law-breakers, and themselves false to Moses and to God. But the rulers at this point became too angry to allow Stephen to proceed. Then he graciously had a wonderful vision of the glory of God, and broke out in a rapturous description of Jesus, whom he declared that he saw through the open heavens at the right hand of God. The council broke up, and with mob violence rushing upon Stephen hurled him outside the city walls and stoned him to death.

1. Are these things so?] The high priest was the chief judge in the council, and asked the accused if the charges were true. Thus he asked Jesus, "What *is it which* these witness against thee?" Matt. 26:62. Compare John 18:19.

2. he said, . . . The God of glory appeared] Stephen responds by addressing them as brothers and fathers. He was a Hebrew with them. Abraham was his father and their father, and he asks them to "hear," meaning

COMMON VERSION.

CHAP. VII.—Then said the high priest, Are these things so?

2 And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

3 And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

REVISED VERSION.

7 And the high priest said, Are these
2 things so? And he said,
Brethren and fathers, hearken. The God of glory appeared unto our father Abraham, when he was in Mesopotamia,
3 before he dwelt in Haran, and said unto him, Get thee out of thy land, and from thy kindred, and come into the land

to hear patiently. His first sentence is an implied refutation of the charge that he had spoken blasphemous words against God, for he reverently calls him "The God of glory." They accuse him of proclaiming a change in their rites. He aims first to show that Israel had passed through many successive outward changes. Change was growth. The call of Abraham was a change. Stephen alludes to a call when Abraham lived in Ur, which he broadly describes as in Mesopotamia, a general term for the country on the Tigris and Euphrates rivers. It is so used by Josephus and other writers. Such a call to Abraham while in Ur is implied in Gen. 11:31, compared with Gen. 15:7; Neh. 9:7; and Stephen quotes the words in v. 3 from the Greek version of Gen. 12:1.

4. Then came he out . . . and from thence, when his father was dead] Literally, "Then having come out of the land of the Chaldæans he dwelt in Haran, and from thence after his father died he [God] removed him into this land in which ye now dwell." Some critics have made a difficulty in this statement by saying that it does not harmonize with records in Genesis. Terah was 70 years old when Abram was born, so they interpret Gen. 11:26; and Abram was 75 when he left Haran, Gen. 12:4. Then Terah would have been only 145 years old at that time. But Terah lived to be 205, according to Gen. 11:32. Thus they suppose that Terah must have lived about 60 years after Abraham started for Canaan. There are several explanations offered, as that Stephen refers to Terah's spiritual death by relapsing into idolatry; so Bengel, Stier and others hold. But perhaps the most satisfactory explanation is that these critics wrongly assume Abram to be the eldest son of Terah, whereas he may have been the youngest, and Haran, who died in Ur, may have been the eldest, or even Nahor. In that case the difficulty would disappear.* Abram might have been named first because of his prominence in the sacred history. Thus Shem, who was younger than Japheth, is mentioned before the latter in a list of Noah's sons. See Gen. 10:1, 21. Jewish writers hold that Abram was not the eldest son of Terah, as implied by the marriage of Isaac with Rebekah, who was daughter of Bethuel, the eighth son of Nahor. This indicates that Nahor must have been much older than Abram.

5. he gave him none inheritance in it] Abraham did not get a "foot-breadth" of land for living possession. He did indeed buy a burial-place for

Common Version.	Revised Version.
4 Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.	4 which I shall shew thee. Then came he out of the land of the Chaldæans, and dwelt in Haran: and from thence, when his father was dead, *God* removed him into this land, wherein ye now dwell:
5 And he gave him none inheritance in it, no, not *so much as* to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child.	5 and he gave him none inheritance in it, no, not so much as to set his foot on: and he promised that he would give it to him in possession, and to his seed after him,

* Alford's objection rests on the assumption that Abram regarded it incredible for a man 90 years old to have a son, whereas he regarded Sarai's age also. Shem was 100 years old before he had a son. See Gen. 11:10; 17:17. Alford's fling at other commentators is unworthy of him.

his dead, Gen. 23:20; 50:13, but this gave him no right or possession to reside there. And the promise was made long before Isaac or Ishmael was born; hence his faith was severely tested.

6. his seed should sojourn . . . four hundred years] It was God's plan to delay the fulfillment of the promise. For God thus declared that Abraham's seed (children) should be in a strange land (Egypt) in bondage 400 years. This is no doubt a round number for the 430 stated in Ex. 12:40, 41. Yet Paul says the law came 430 years after the promise, Gal. 3:17; so that the 430 years of Ex. 12:40 probably included the patriarch's residence in Canaan. Josephus, *Antiq.* 2:9, 1, says they spent "400 years" in affliction in Egypt; but in bk. 2:15, 2 he says they left Egypt 430 years after Abraham came into Canaan, but 215 years after Jacob removed into Egypt. The reading of the Samaritan text and the Septuagint Greek version corresponds also with this.

7. the nation . . . will I judge, said God] These words are quoted from Ex. 3:12, where Jehovah told Moses from the burning bush that Israel should come out of Egypt and serve him "in this mountain," meaning Horeb. Thus the council were reminded that Israel were to worship Jehovah in Sinai, and not alone in the temple nor alone in Canaan.

8. gave him the covenant of circumcision] God gave Abraham a promise or covenant, of which circumcision was the sign and seal. Thus Stephen argues that faith and the covenant preceded the rite of circumcision even, which also preceded the temple. Because of this covenant sanctioned by the rite of circumcision, Abraham circumcised Isaac, and Isaac also circumcised Jacob, and Jacob circumcised the twelve patriarchs. For on this point the emphasis should fall, and not on the fact that Isaac begat Jacob and Jacob begat the twelve, as our English versions by supplying "begat" and not "circumcised" might lead the reader to suppose. Compare Paul's argument in Rom. 4:9–13.

9. the patriarchs, moved with envy, sold Joseph into Egypt] The "patriarchs" here refer to the eleven sons of Jacob, though sometimes the term is used in a broader sense to include all founders of early tribal families of mankind. They were "moved with envy" or "jealousy," "sold Joseph into Egypt," which implies that he was removed there, as stated more

COMMON VERSION.

6 And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat *them* evil four hundred years.

7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.

8 And he gave him the covenant of circumcision: and so *Abraham* begat Isaac, and circumcised him the eighth day; and Isaac *begat* Jacob; and Jacob *begat* the twelve patriarchs.

9 And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him,

REVISED VERSION.

6 when *as yet* he had no child. And God spake on this wise, that his seed should sojourn in a strange land, and that they should bring them into bondage, and en-
7 treat them evil, four hundred years. And the nation to which they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this
8 place. And he gave him the covenant of circumcision: and so *Abraham* begat Isaac, and circumcised him the eighth day; and Isaac *begat* Jacob, and Jacob the twelve
9 patriarchs. And the patriarchs, moved with jealousy against Joseph, sold him

fully in Gen. 37:27, 28, 36. Note how skillfully Stephen puts the contrast between the patriarchs' dealing with Joseph and how God was dealing with him.

10. gave him favour and wisdom] Swiftly Stephen sketched this history of Joseph and Jacob in Egypt, the main thought being to show how God was over all these changes. God delivered Joseph; God gave him favor; God gave him wisdom before Pharaoh; God made him ruler over Egypt.

11. came a dearth] A scarcity of food, a famine, as described in Gen. 41:54; 42:5, so that "our fathers," meaning Jacob's family, found no "sustenance," that is, no provisions. A full history of this great famine and the relief Jacob's family sought in Egypt is given in Gen. 41 to 47, which Stephen graphically puts into half a dozen brief sentences. Jacob sent his sons twice for "corn," which means any grain or breadstuffs, and at the second time Joseph made himself known.

13. Joseph's kindred was made known unto Pharaoh] Or, "Joseph's race became manifest unto Pharaoh," R. V. The English versions might convey the idea that Pharaoh did not know that Joseph was a Hebrew until his brothers came for corn the second time. But this is incorrect; for the chief butler told Pharaoh that "a young man, an Hebrew," interpreted the dreams in prison, and his report caused Pharaoh to call Joseph from prison, Gen. 41:12. This was several, probably about nine, years before the visit of his brethren to buy corn. The Greek reads literally, "and the family of Joseph became manifest to Pharaoh." This may mean that Joseph's family became known to Pharaoh; that is, he saw them, became acquainted with them; or, that they appeared before Pharaoh. Hackett suggests that it means the fact of their presence, their arrival," was manifest or known to Pharaoh."

14. all his kindred, threescore and fifteen souls] Greek, "in threescore and fifteen"; that is, 75 persons. Gen. 46:26 states that 66 came in with Jacob, but the next verse adds Jacob, Joseph and his two sons, making 70 persons. But the Septuagint of Gen. 46:26, 27 gives 75 persons, and this is the version which Stephen usually quotes. The number 75 may be made either—1, by adding five sons of Ephraim and Manasseh, see 1 Chron.

Common Version.	Revised Version.
10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.	10 into Egypt: and God was with him, and delivered him out of all his afflictions, and gave him favour and wisdom before Pharaoh king of Egypt; and he made him governor over Egypt and all his house.
11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance.	11 Now there came a famine over all Egypt and Canaan, and great affliction: and our
12 But when Jacob heard that there was corn in Egypt, he sent out our fathers first.	12 fathers found no sustenance. But when Jacob heard that there was corn in Egypt, he sent forth our fathers the first time.
13 And at the second *time* Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.	13 And at the second time Joseph was made known to his brethren; and Joseph's race
14 Then sent Joseph, and called his father Jacob to *him*, and all his kindred, threescore and fifteen souls.	14 became manifest unto Pharaoh. And Joseph sent, and called to him Jacob his father, and all his kindred, threescore
15 So Jacob went down into Egypt, and died, he, and our fathers,	15 and fifteen souls. And Jacob went down into Egypt; and he died, himself, and our

7:14–23 and Num. 26:28–37; or, 2, that the twelve wives of Jacob's sons are counted, excepting Judah's who was dead, and not counting Joseph and his wife who were already in Egypt; 66 + 12 — 3 = 75. Then there is no discrepancy in the Hebrew text; it simply omits in its way of counting some who were included by another mode of computation. Stephen quoted the most familiar version, the Septuagint, correctly.

16. carried over into Sychem] This verse contains two difficult statements which have not been satisfactorily reconciled with the record in the Old Testament. With more full knowledge of the facts in the history of Abraham the difficulties would without doubt be removed. According to Gen. 50:13, Jacob was buried at Machpelah, in Hebron; but Joseph was buried at Shechem or Sychem, Josh. 24:32. The Old Testament does not say where the brothers of Joseph were buried. Jerome says the tombs of the twelve patriarchs were to be seen near Shechem in his day, and the Samaritan tradition coming down to our day reports that they were buried there, *Pal. Fund Report*, December, 1877. But Josephus says that the patriarchs, except Joseph, were buried at Hebron, *Ant.* 2:8, 2.

Abraham bought . . . of the sons of Emmor] The Common Version supplies "the father," but these are not in the Greek. Read "laid in the tomb that Abraham bought for a price in silver of the sons of Hamor in Shechem." See Revised Version. This is even more difficult than the first clause of the verse. Abraham bought a field and cave at Machpelah, near Hebron, of Ephron the Hittite, for a burial-place, Gen. 49:30. Jacob bought a parcel of a field of the children of Hamor, Gen. 33:19, to build an altar, and nothing is said of a burial-place, though Joseph was buried there. This might explain the reference of Stephen, if it said Jacob, not Abraham, bought the field in Shechem. There is nothing in Genesis against nor in support of the statement that Abraham bought land of Hamor. Some conjecture that the two transactions of Abraham and of Jacob were inadvertently mixed; others that there has been an error made by some copyist who has written Abraham for Jacob, or that there were two burial-places bought by Abraham. These are conjectures only, however, and we must await more full knowledge for a satisfactory explanation. Meanwhile it is well to remember that here are no contradictions. The most that can be said by a fair-minded unbeliever is, that here are statements made about which Genesis is silent. But silence is not contradiction.

18, 19. another king arose, . . . and evil entreated our fathers] Stephen passes now to note the oppression and deliverance in Egypt, further

Common Version.

16 And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor, *the father* of Sychem.
17 But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,
18 Till another king arose, which knew not Joseph.
19 The same dealt subtilely with our kin-

Revised Version.

16 fathers; and they were carried over unto Shechem, and laid in the tomb that Abra-
ham bought for a price in silver of the
17 sons of [1]Hamor in Shechem. But as the time of the promise drew nigh, which God vouchsafed unto Abraham, the people
18 grew and multiplied in Egypt, till there arose another king over Egypt, who knew
19 not Joseph. The same dealt subtilly with our race, and evil entreated our fathers,

[1] Gr. *Emmor*

to show how Jehovah wrought providential changes in the people to perfect his worship. The promise to Abraham was first that his children should have a home in Canaan. Now the time for the fulfillment of that promise drew nigh. Israel had grown from a family to the proportions of a nation. Then "another king arose," meaning a different kind of a king, one of another dynasty or house. He dealt "subtilly" or craftily, with shrewdness and sharpness, and maltreated or persecuted "our fathers." Notice how Stephen continues to identify himself with the council as of the same origin and race. Their infant sons, "babes," R. V., were ordered to be killed by the midwives; but the order was so cruel that it was not obeyed fully even by the Egyptian attendants. See Ex. 1:16–19.

20. Moses was born, and was exceeding fair] When this cruel order was in force Moses was born "exceeding fair," literally, "fair to God," a Hebraistic way of saying "divinely fair."

21. when he was cast out] He was hid three months, then put out on the edge of the Nile in a boat made of rushes; he was found by Pharaoh's daughter, adopted by her, and brought up in all the wisdom of the Egyptians. Stephen had been accused of blaspheming Moses; he refutes the charge by reverently rehearsing the history of Moses, and also shows how God guarded all these changes, a proof that his providential care would now, as in the past, overrule all the changes to advance his kingdom. The history noticed in the 16 verses, 20–35, is given also in Ex. 2:1–15. "Mighty in words and in deeds" must refer to his later life. He said of himself, "I *am* not eloquent . . . but I *am* slow of speech, and of a slow tongue," Ex. 4:10. The Jews of Christ's time regarded Moses as their greatest authority in worship, and their lawgiver.

23. to visit his brethren] When literally "a forty years time" was filled up to him, he desired to look after the interests of his brethren and to help them.

25. he supposed his brethren would have understood] Moses was assured that God wanted him to deliver the people, and he thought the peo-

COMMON VERSION.

dred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.

20 In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months:

21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

24 And seeing one *of them* suffer wrong, he defended *him*, and avenged him that was oppressed, and smote the Egyptian:

25 For he supposed his brethren would have understood how that God by his hand

REVISED VERSION.

that [1] they should cast out their babes to
20 the end they might not [2] live. At which season Moses was born, and was [3] exceeding fair; and he was nourished three
21 months in his father's house: and when he was cast out, Pharaoh's daughter took him
22 up, and nourished him for her own son. And Moses was instructed in all the wisdom of the Egyptians; and he was mighty
23 in his words and works. But when he was well-nigh forty years old, it came into his heart to visit his brethren the children of
24 Israel. And seeing one *of them* suffer wrong, he defended him, and avenged him that was oppressed, smiting the Egyp-
25 tian: and he supposed that his brethren understood how that God by his hand was giving them [4] deliverance; but they

[1] Or, *he* [2] Gr. *be preserved alive.*
[3] Or, *fair unto God* [4] Or, *salvation*

ple understood it; but they did not, and he failed and fled. This incidentally proved that the Israelites had not always understood God's ways, and they might be dull or blind to his ways now. Then he recounts from Ex. 2:13, 14 how Moses, in reproving two of his race for wrangling, learned that his act of delivering an Israelite by smiting an Egyptian was known, though he supposed it was a secret. The oppressed Israelites repelled Moses as a "ruler and a judge" when he came as a deliverer. So Jesus had been thrust aside by the Jews when he came offering deliverance. The parallel must have been seen by the council; but as it was not distinctly stated, they did not then spring upon the speaker and stop him.

29. Then fled Moses . . . in the land of Madian] The prevailing idea of the past has been that the land of Midian to which Moses fled was occupied by a barbarous or semi-barbarous people. But recent discoveries indicate that they were an intelligent, enterprising and cultured people. While no inscriptions in Midian or known to be made by the Midianites have yet been found, a great number of inscriptions in that region have been found known as Minean or Minni. These people were also traders, sweeping over the Sinaitic peninsula, and were as ancient as the time of the exodus and earlier, but how much earlier is yet undetermined. These were a literary people, having a system of alphabetic writing believed to be older than the Phœnician. So Moses could easily use his wisdom and learning and add to its stores in the new home, where he spent the second 40 years of his life.*

30. when forty years were expired] Or, "were fulfilled." This corresponds with the statement in Ex. 7:7 that Moses was eighty years old when he appeared before Pharaoh and one hundred and twenty when he died, Deut. 34:7; 29:5; 31:2; Ex. 7:7. The 40 years here noted applies to his period of life in Sinai. At the end of it, the Lord appeared to him in a burning bush.

31. Moses saw *it*, he wondered at the sight] A flame of fire in a bush would not excite wonder; but if the flame kept on burning and the

Common Version.	Revised Version.
would deliver them; but they understood not.	understood not.
26 And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?	26 And the day following he appeared unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye
27 But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us?	27 wrong one to another? But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge
28 Wilt thou kill me, as thou didst the Egyptian yesterday?	28 over us? Wouldest thou kill me, as thou
29 Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.	29 killedst the Egyptian yesterday? And Moses fled at this saying, and became a sojourner in the land of Midian, where
30 And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush.	30 he begat two sons. And when forty years were fulfilled, an angel appeared to him in the wilderness of mount Sinai, in a
31 When Moses saw *it*, he wondered at the sight: and as he drew near to behold *it*, the voice of the Lord came unto him,	31 flame of fire in a bush. And when Moses saw it, he wondered at the sight: and as he drew near to behold, there came a

* See Sayce, *Higher Criticism and the Monuments*, pp. 43–46 ff.

bush did not change, as the account in Ex. 3:2 states, then it would be a wonder. Moses came near the bush to discover the cause or explanation of this wonder; then there came a voice from the bush, and he knew it was the Lord speaking.

33. Put off thy shoes] Or, "Loose the shoes from thy feet." The language implies that he wore sandals rather than shoes, for literally it reads "loose thy sole." This is in accord with Oriental custom to this day. If an Oriental enters a mosque or any holy place, he removes his sandals or shoes at the door; nor will Moslems allow Christians to enter any of their holy places without doing the same. The origin of the custom is so ancient that the reason for it is quite unknown. Western people uncover the head to express reverence; but Orientals make their feet bare to express the same feeling.

34. am come down to deliver] God declares that he had surely seen (literally, "having seen, I saw") and heard his people all the time, when some thought God did not see nor hear. God "came down" to deliver. Heaven was and is usually represented as above.

35. This Moses whom they refused] Stephen reminds the council that God proposed to send "this Moses," the very person whom the Israelites had refused, as literally a "ransomer" or deliverer. The council must have seen the parallel again suggested in Stephen's words. Their fathers had rejected Moses, yet God sent him; so they rejected Jesus, yet God sent him also.

36. He brought them out] Or, "This man led them forth, having wrought wonders and signs" Though rejected, Moses delivered the afflicted Israelites: he wrought wonders and signs for forty years. How like Jesus was this, who also wrought signs and wonders!

37. This is that Moses, which said . . . A prophet shall the Lord

Common Version.	Revised Version.
32 *Saying*, I *am* the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.	32 voice of the Lord, I am the God of thy fathers, the God of Abraham, and of Isaac, and of Jacob. And Moses trembled,
33 Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.	33 and durst not behold. And the Lord said unto him, Loose the shoes from thy feet: for the place whereon thou standest is
34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.	34 holy ground. I have surely seen the affliction of my people which is in Egypt, and have heard their groaning, and I am come down to deliver them: and now
35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send *to be* a ruler and a deliverer by the hand of the angel which appeared to him in the bush.	35 come, I will send thee into Egypt. This Moses whom they refused, saying, Who made thee a ruler and a judge? him hath God sent *to be* both a ruler and a [1]deliverer with the hand of the angel who
36 He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.	36 appeared to him in the bush. This man led them forth, having wrought wonders and signs in Egypt, and in the Red sea,
37 ¶ This is that Moses, which said unto the children of Israel, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear,	37 and in the wilderness forty years. This is that Moses, who said unto the children of Israel, A prophet shall God raise up unto you from among your brethren,

[1] Gr. *redeemer*

your God raise up] Some might say in the council, What has all this narrative about Moses to do with the case in hand? Stephen reminds them that Moses himself declared that at some future time God would raise up a great prophet similar to him, and as if he feared their unbelief, commanded them to hear him. Who was this prophet? Does he mean Jesus? We know that he did.

38. church in the wilderness] "Church" here is the common word for "congregation," meaning the congregation of Israel. Moses was with the congregation and with the angel on Mt. Sinai, where the law, called "lively" or "living oracles," literally "living words," was given. Compare similar phrases, "oracles of God," Rom. 3:2; Heb. 5:12; 1 Pet. 4:11.

39. our fathers would not obey] Here again is a contrast between the way Israel treated Moses and the honor God placed upon him. Israel refused Moses as a deliverer, and wanted to go back to the bondage of Egypt. Verses 40, 41 tell how they fell into the calf-worship, a form common later, in the days of Jeroboam, and quite likely a survival of Moloch or Baal worship of an earlier period. See v. 43.

42. God turned, and gave them up] Israelites forsook God, and he let them go in their idolatrous ways; but not until after long years of pleading, warnings, and judgments. The "host of heaven" often means the angels in Scripture, but here it means the stars. Then Stephen quotes from the book of the prophets, Amos 5:25–27. The point here was the rebuke of the prophet for Israel's mixed worship; trying to serve Jehovah and to propitiate at the same time the gods of the nations.

43. Moloch, and the star of your god Remphan] Or, "Rephan." Forsaking the tent or tabernacle of Jehovah, Israel took to the tent (for wor-

COMMON VERSION.

38 This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and *with* our fathers: who received the lively oracles to give unto us:

39 To whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt,

40 Saying unto Aaron, Make us gods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices *by the space of* forty years in the wilderness?

43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.

REVISED VERSION.

38 [1]like unto me. This is he that was in the [2]church in the wilderness with the angel who spake to him in the mount Sinai, and with our fathers: who received living
39 oracles to give unto us: to whom our fathers would not be obedient, but thrust him from them, and turned back in their
40 hearts unto Egypt, saying unto Aaron, Make us gods which shall go before us: for as for this Moses, who led us forth out of the land of Egypt, we know not what
41 is become of him. And they made a calf in those days, and brought a sacrifice unto the idol, and rejoiced in the works
42 of their hands. But God turned, and gave them up to serve the host of heaven; as it is written in the book of the prophets,

Did ye offer unto me slain beasts and sacrifices
Forty years in the wilderness, O house of Israel?

43 And ye took up the tabernacle of Moloch,
And the star of the god Rephan,
The figures which ye made to worship them:
And I will carry you away beyond Babylon.

[1] Or, *as* he raised up *me* [2] Or, *congregation*

ship) of Moloch, the national god of the Ammonites, 1 Kings 11:7. The ancient Jewish writers describe his worship under the form of a great hollow image of brass with outstretched arms, and when heated, children were thrown into them and burnt alive as an offering to the god. Rephan is usually identified with the Hebrew Chiun. It was the Coptic or Egyptian name for Saturn. The idea is that they worshipped the stars, perhaps including the sun and moon; an expansion of the idea in v. 42, where the phrase "host of heaven" was used. For this sin the Israelites were to be carried beyond Babylon, or, as the Septuagint in Amos reads, "beyond Damascus." But "beyond Damascus" to the Jewish mind meant Babylon.

44. Our fathers had the tabernacle] That is, before the temple was the tabernacle or tent of testimony. The tent contained the ark, and in the ark were Aaron's rod, the manna, and the two tables of the law; so it was the ark of the covenant or testimony. But even this ark Moses made after "the fashion" or "figure," the pattern shown him in Sinai. So the place of worship has changed now from the one Moses had, and from the tent and form that he had. He is preparing to show that they have changed from the religious customs of Moses themselves.

45. our fathers . . . brought in with Jesus] Better, "with Joshua." Jesus is the Greek form for Joshua; so in Heb. 4:8. But the Common Version is misleading to the English reader in both cases; the Revised Version reads "Joshua." The Israelites under Joshua brought the tabernacle into Canaan (called "the possession of the nations" here), and worshipped in it until after the time of David, who wanted to build a temple; but it fell to Solomon to carry out David's plan. Thus he shows that the temple as a place of worship did not date back to Moses, but only to Solomon, who held a place quite inferior to Moses and even to David.

48. the Most High dwelleth not in temples made with hands] Or, "dwelleth not in houses made with hands." These were the words

COMMON VERSION.

44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.
45 Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David;
46 Who found favour before God, and desired to find a tabernacle for the God of Jacob.
47 But Solomon built him a house.
48 Howbeit the Most High dwelleth not in temples made with hands; as saith the prophet,
49 Heaven *is* my throne, and earth *is* my footstool: what house will ye build me? saith the Lord: or what *is* the place of my rest?
50 Hath not my hand made all these things?

REVISED VERSION.

44 Our fathers had the tabernacle of the testimony in the wilderness, even as he appointed who spake unto Moses, that he should make it according to the figure
45 that he had seen. Which also our fathers, in their turn, brought in with [1]Joshua when they entered on the possession of the nations, whom God thrust out before the face of our fathers, unto the days of
46 David; who found favour in the sight of God, and asked to find a habitation for
47 the God of Jacob. But Solomon built
48 him a house. Howbeit the Most High dwelleth not in *houses* made with hands; as saith the prophet,
49 The heaven is my throne,
And the earth the footstool of my feet:
What manner of house will ye build me? saith the Lord:
Or what is the place of my rest?
50 Did not my hand make all these things?

[1]Gr. *Jesus*

of Solomon, 1 Kings 8:26, 27, 43; 2 Chron. 6:18, 39, combined with a prophecy in Isa. 66:1, 2. In this manner Stephen answers the charge of having spoken against the temple, by saying that God might be worshipped elsewhere, or that the temple might pass away. If God did not dwell in a house made with hands, then the *exclusive* holiness of the temple was broken, not by what he had said, but by the words of the builder of the temple, and also of the prophets, as he states in verses 49, 50, which with slight variation are a quotation from the Septuagint of Isa. 66:1, 2. Thus Stephen shows that Solomon in his dedicatory prayer recognized the imperfect and temporary nature of the temple as a place for Jehovah to meet his people; and the same fact had been emphasized by the prophet Isaiah, who further declared that worship did not consist in outward sacrifices of the temple, but in the devotion of the heart and life, and he predicted a change. Here his argument stopped. It is elliptical, the inference being left to be drawn by the council. That inference is, if the builder of the temple and the prophets predicted that it was temporary, and that a change would come, how can I be charged with blasphemy for speaking of this same change?

51. uncircumcised in heart and ears] The sketch of Israel had forcibly presented God's patient efforts, by various ways, to keep the people true to his worship, and their waywardness and constant tendency to idolatry. The Sanhedrin and those it represented were like Israel of old, "stiffnecked," stubborn of will: "uncircumcised in heart and ears," meaning that they were not willing to believe or obey God in their hearts, nor willing to listen to his messages. For circumcision was a sign that they submitted to God. Compare similar expressions in Deut. 10:16; 30:6; Lev. 26:41; Jer. 9:26; 6:10; Ezek. 28:10. See also Paul's argument, Rom. 2:25–29. "Ye do always resist the Holy Spirit," literally, "fall against" him, as one would against an enemy. The work of the Spirit was known and recognized in the earliest Old Testament times, Gen. 1:2; 6:3; so their fathers had resisted him also, Isa. 63:10; Zech. 4:6; Ps. 78:40, 41.

ye do always resist the Holy Ghost] Stephen had completed his historical argument, showing that running all through God's dealings with Israel was that spirit of unbelief and disobedience breaking out, even in the face of the wonderful revelations of Sinai, and from that onward. Now comes the application.

52. the Just One; of whom ye have been now the betrayers and murderers] Or, "the Righteous One." The fathers persecuted the prophets, killed those who predicted the coming of the Righteous One, the Messiah; and now "ye have" betrayed to Pilate and become the murder-

Common Version.	Revised Version.
51 ¶ Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye.	51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye.
52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:	52 Which of the prophets did not your fathers persecute? and they killed them who shewed before of the coming of the Righteous One; of whom ye have now

ers of this predicted one. Peter had twice said to the same council that they had crucified Jesus the exalted Prince and Saviour, Acts 4:10; 5:30, 31. Jesus accused Jerusalem of killing the prophets, Matt. 23:37.

53. Who have received the law by the disposition of angels] Or, "ye who received the law as it was ordained by angels," literally "at" or "by ministration of angels." Compare Paul's similar words concerning the law, "ordained by angels," Gal. 3:19. Josephus says "we have learned from God the most excellent of our doctrines, and the most holy part of our law by angels," *Antiq.* 15:5, 3. And the Septuagint Version in Deut. 33:2 says of the giving of the law, "on his right hand were angels." So this appears to have been the Jewish idea, and is further supported by Ps. 68:17, 18; Gal. 3:19; and Heb. 2:2. The Jews gloried in the law, in themselves as custodians of it, yet dishonored God by constant violations of it, even to the killing of those who came from God, as prophets, to foretell the coming and prepare the way for the Righteous One, whom now they had also slain. This was a terrible accusation against the highest judges and ecclesiastics of his nation. They showed their intense anger; Stephen's defence abruptly ended.

SUGGESTIVE APPLICATIONS.—1. A mind well stored with Scripture is one of the best preparations for a Christian's defence. 2. The guidance of the Holy Spirit is always to be sought. 3. God's promises are sure, though they may seem slow in fulfillment. 4. God works by a series of providential interpositions to fulfill his purposes. 5. The hour of human need is the hour for God's interposition. 6. God calls the person he requires to do a great work. 7. Faith in God and distrust of God are found together in all ages and conditions. 8. We must wait God's time and be ready to accept his fulfillment of promises. 9. We may mistake God's way and messengers and reject them. 10. The great comfort of the righteous is in their nearness to God, whether in or out of his sanctuary. 11. Christians need to be in the spirit, and have a heart open to hear God's message by any messenger he may send.

STEPHEN'S MARTYRDOM. 7:54–60; and 8:1*a*.

54. When they heard these things, they were cut to the heart] "These things" refer to what Stephen said in his defence, and to the severe charges made in vs. 51–53. Here again we have "cut to the heart," literally "sawn through," as in Acts 5:33, meaning great anger; "gnashed on him with *their* teeth" is also an Oriental mode of expressing violent rage. Compare Old Testament expressions, "gnashed upon me with their teeth," Ps. 35:16; 37:12; 112:10; Lam. 2:16.

COMMON VERSION.	REVISED VERSION.
53 Who have received the law by the disposition of angels, and have not kept *it*.	53 become betrayers and murderers; ye who received the law [1]as it was ordained by angels, and kept it not.
54 ¶ When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth.	54 Now when they heard these things, they were cut to the heart, and they

[1] Or, *as the ordinance of angels* Gr. *unto ordinances of angels*

55. saw the glory of God, and Jesus] The repetition of the phrase "full of the Holy Ghost" is to impress the reader with the fact that Stephen in a peculiar manner had the presence and guidance of the Spirit. He gazed upward, and had a vision of the glory of God and of Jesus at God's right hand, the place of honor and of power. How he actually saw this sight is not important. It may have been a mental vision; the language implies that it came through the unusual gift of the Holy Spirit upon him. Tennyson has put this scene happily in "Two Voices":

> "Then looking upwards, full of grace,
> He prayed, and from a happy place
> God's glory smote him on the face."

56. Son of man standing on the right hand of God] "Son of man" was the title Jesus applied to himself, Matt. 26:64. It is not applied to him by apostles or evangelists, except here. He is usually said to be "sitting"; but now, as Chrysostom suggests, he has risen and is "standing" ready to help or receive and to crown * his martyr-disciple. A vision of the spiritual world was granted to Elisha's servant, 2 Kings 6:17.

57. they cried out with a loud voice, and stopped their ears] The sting of Stephen's charge, that they had killed Jesus, was made doubly irritating now by his declaration that he saw Jesus exalted thus. For it was at once an offensive proclamation of the doctrine of the resurrection, which they as Sadducees denied, and was also reasserting that the crucified Jesus was co-equal with God, which they regarded as one of the strongest instances of blasphemy here in the presence of the Sanhedrin. So they "stopped their ears," literally, "held together their ears," an Oriental mode of showing disgust and horror at what was uttered. Thus the Talmud (Bab. Keth. 5, 6) asks, "wherefore is the whole ear hard, but the flap soft? That if any hear an unbecoming word he may press up the flap and shut his ear." So the word for "stopped" here means "to compress" or "press together." Then they rushed upon him in wild violence. They gave no formal sentence. But they had brought forward witnesses, and heard a defence; so they would justify their action to themselves, no doubt, on the ground of horror at the public blasphemy, in declaring that the condemned Jesus was at the right hand of God, and thus equal to God.

58. cast *him* out of the city] Great blasphemers were, according to

Common Version.	Revised Version.
55 But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,	55 gnashed on him with their teeth. But he, being full of the Holy Spirit, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right
56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.	56 hand of God, and said, Behold, I see the heavens opened, and the Son of man
57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,	57 standing on the right hand of God. But they cried out with a loud voice, and stopped their ears, and rushed upon him
58 And cast *him* out of the city, and stoned	58 with one accord; and they cast him out

* His name, Stephanos, means a "crown."

the law of Moses, to be stoned outside of the camp, Lev. 24:14-16; and Deut. 17:5 and 1 Kings 21:13 show that this was done outside of the gates or walls of the city. The traditional place of Stephen's martyrdom is now shown, outside "St. Stephen's gate," formerly the old sheep gate probably. But for 1300 years in earlier times it was shown outside the Damascus gate, the usual place of execution. The latter is more likely to be the true place than the former. The witnesses were compelled to cast the first stone, no doubt to check hasty accusers, since they must become so conspicuous in the punishment. See Deut. 17:7. They laid aside their outer garments to have their arms more free for the work. For safe keeping they placed their garments at the feet of a young man called Saul. From this it is inferred that Saul had made himself conspicuous in disputations with Stephen, and now was one of the prominent agents or servants of the Sanhedrin in declaring that his death was just, Acts 8:1. He was called a "young man." So Dio Cassius called Cæsar young when he was about forty; and Varro called a person young when he was about forty-five years of age. Saul must have been between thirty and forty, since about thirty years later, between 63 and 66 A.D., he calls himself "Paul the aged," Philem. 9.

But how could they "stone" Stephen to death? The Jewish rulers themselves said to Pilate, "It is not lawful for us to put any man to death," John 18:31. And the Talmud intimates that the Sanhedrin lost the power to sentence to death about 40 years before the destruction of the temple. Several explanations have been offered: 1. Cyril and Augustine supposed that this limitation applied only to the sacred season of the feast when Jesus was condemned; but this is unsatisfactory.* 2. Others suppose that this was the violent outburst of passion, resulting in mob-law. This is quite probable. Yet, if so, why did not the Roman ruler interpose as in case of Paul, Acts 21:31-34? 3. A satisfactory and probable explanation of this is, that Stephen suffered martyrdom in 36 or 37 A.D., a time when Roman annals show that Pilate was recalled as procurator of Judæa in 36, and there was an interregnum, Maryllus, the new one appointed by Caligula, not having arrived. Vitellius was indeed prefect of Syria; but he left Jerusalem with his army about the time that the news of the death of the emperor Tiberius reached there. Tiberius died March, 790 A.U.C.; but the news reached Jerusalem in May, 37 A.D. Thus the death of Stephen might have been before the arrival of Vitellius, or just after his departure, when the turbulent Jewish rulers would not be in danger of being called to account by the Romans, since there was no Roman official in Judæa at that time to do it.

60. Lord, lay not this sin] Literally, "place" or "fix not this sin to

Common Version.	Revised Version.
him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.	of the city, and stoned him: and the witnesses laid down their garments at the
59 And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit.	59 feet of a young man named Saul. And they stoned Stephen, calling upon *the Lord*, and saying, Lord Jesus, receive my
60 And he kneeled down, and cried with a	60 spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin

* See Rice: *Commentary on John*, p. 291.

them." Stephen called on the Lord Jesus to receive his spirit. Thus Jesus is presented as worthy of our worship. The apostles and early disciples prayed to him; but there is no mention of such prayers to angels, saints, prophets, apostles, or to the mother of Jesus. Stephen's kneeling seems to have been a voluntary act; though some suppose that the stones were falling upon him so thickly that he was forced into this position. But he would be thrown from an eminence, if executed according to the usual custom; and not being killed by the fall or the stones cast, he kneeled that he might pray for his enemies, as his Lord had done, Luke 23:34.

he fell asleep] Though heathen writers have used it,* this is peculiarly a Christian term for death. Thus we have "cemetery," from a Greek word meaning a "sleeping-chamber." Paul speaks of the saints "which are asleep," 1 Cor. 15:6, 18; 1 Thess. 4:13.

8:1. And Saul was consenting unto his death] This clause belongs to the previous chapter and verse, to complete the record of Stephen's death. It shows the infelicity of some of the divisions of the Scriptures into chapters and verses, a comparatively modern work. Saul was active, zealous, and as the word implies persistent in approving the act of Stephen's murderers. Saul is noticed here more especially as preparatory to a narrative of his conversion and subsequent work as the apostle Paul.

Suggestive Applications.—1. Good men often suffer for the truth. 2. Christian martyrdom and Christian magnanimity go together; Stephen was being stoned while praying for those who were stoning him. 3. Great is the fury of men balked by a convicting conscience. 4. The glory revealed at a Christian's death often fills the soul with rapturous joy. 5. Visions of Christ sustain the persecuted and suffering disciples. 6. The glorious death of one saint is the birth hour of another: Stephen's martyrdom leads to Paul's conversion. 7. Anger and fury are signs of error; calmness and kindness, of the truth.

Persecution: Philip at Samaria. 8:1*b*–13.

Thus far Christianity has grown in and through the mother church in Jerusalem. Now we enter upon the history of its extension into Samaria, Judæa, and the uttermost parts of the earth. Christian missions were an indirect result of bitter persecution of the church in Jerusalem, following Stephen's death, vs. 1–3. The disciples (except the apostles) were scattered preaching; Philip going to Samaria, vs. 4–13, Peter and John are then sent

Common Version.	Revised Version.
loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.	to their charge. And when he had said this, he fell asleep. And Saul was consenting unto his death.
CHAP. VIII.—And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles.	And there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles.

* Callimachus says, "When good men die, it is not death, but sleep."—Epigram 10.

there; false Simon is rebuked; the apostles Peter and John return, preaching by the way in Samaria, vs. 14–25; Philip preaches to an Ethiopian officer, who is baptized; Philip preaches in cities from Azotus to Cæsarea, vs. 26–40. Long after this Philip is again mentioned as residing in Cæsarea, Acts 21:8.

1. And at that time there was a great persecution] Or, "And there arose on that day a great persecution." The phrase "that day" or "that time" in the Old Testament usually signifies a longer or shorter period, not confined to a single day. Some, as Alexander, say that here it means on that very day that Stephen was stoned there was a great persecution. The Revised Version favors this by rendering ἐγένετο by "arose," which is not the usual meaning, nor the one the Revisers commonly give this word. The persecution may have begun on that day, but it continued for some time; and others, as Hervey, hold that the phrase must be taken in the broader sense expressed in the Common Version. It is noteworthy that this is the first time "the church at Jerusalem" is mentioned. Though there were 3000 to 8000 converts, they formed the church, not churches, at Jerusalem. Nor is there any mention of more than one church in that city, in the New Testament.

all scattered . . . except the apostles] The disciples fled to escape the fury of their persecutors. They found refuge in the towns of Judæa, a hill country, and in Samaria, whither the hatred of the Sanhedrin did not reach them. The Samaritans would protect the disciples, for they hated the Jews. Why the apostles remained in Jerusalem is not stated. It may have been from faithfulness and to encourage those unable to flee; for "all" is to be taken in the general sense of the mass, the chief part of the disciples. Or, it may be that the apostles through their miracles of healing were in such esteem by the people that the Jewish Sanhedrin feared to molest them. The tradition reported by Eusebius that the apostles were to remain in Jerusalem 12 years is not supported by trustworthy history.

2. devout men carried Stephen] The aged Simeon in the temple is called "devout," Luke 2:25; the Jews also at Pentecost, Acts 2:5. It denotes an intelligent, sincere, conscientious worshipper of God. It is probable but not certain that they were not disciples. This word is not usually applied to Christians, but to Jews. They gave great attention to funeral rites, as the Mishna and the comments of rabbins show. The people held Stephen in high esteem; nor did they believe him a blasphemer, for if so he would have had no funeral honors. See Jer. 22:19. It was perhaps a protest by some Pharisees against his condemnation. There was a great lamentation over him, the word implying beating upon the breast.

3. Saul, . . . made havoc of the church] Or, "laid waste the church,"

Common Version.	Revised Version.
2 And devout men carried Stephen *to his burial*, and made great lamentation over him.	2 And devout men buried Stephen, and
3 As for Saul, he made havoc of the church, entering into every house, and haling men and women committed *them* to prison.	3 made great lamentation over him. But Saul laid waste the church, entering into every house, and dragging away men and women committed them to prison.

as a wild boar laid waste a vineyard, Ps. 89:13, Greek version. This shows why they were all scattered. The many fled; but some were apparently secreted by friends in houses, where Saul sought them out, haling men and women and committing them to prison. He appears to have had authority to search "every house," "haling" or hauling, that is, dragging them by force forth to prison. The Roman authorities did not interfere. It is extremely probable that there was no governor in Judæa at that time; hence the Sanhedrin had things to themselves, with none to restrain them. How bitter this persecution was Paul himself repeatedly tells with shame, Acts 22:4; 26:11; 1 Tim. 1:13.

4. went every where preaching the word] Or, "went about preaching the word." Not that they literally went "everywhere," but that wherever they went they preached the word; and further they "went about" in order to spread the word. The attempt of the Sadducean rulers to stamp out the new faith resulted in spreading it, as Gamaliel predicted. The Lord overruled the persecution to bring about precisely what the persecutors intended to prevent.

5. Philip went down to the city of Samaria, and preached Christ] This was not Philip an apostle, but one of the seven, called also "the evangelist," Acts 6:5; 21:8. The "city of Samaria" some identify with the Old Testament city of that name. But that city had been destroyed, and rebuilt by Herod and called Sebaste. See Josephus, *Antiq.* 13:10, 2. The older Greek manuscripts are about evenly divided between reading "the city" and "city," omitting "the." In John 4:5 a similar reading, omitting "the," designates the city of Sychar. It seems clear from this and v. 9 that "Samaria" here designates the country, as usual in the New Testament, not the old city so named in the Old Testament, which was then called Sebaste and not Samaria. We should read therefore "a city of Samaria." The city intended cannot be determined; it may have been Sychar, Sychem, Sebaste, or some other city of Samaria. Notice that Philip preached or proclaimed the Christ, the Messiah. The Samaritans believed that Messiah or the Christ would come. See John 4:25. The title "Christ" had not yet become a common designation of Jesus; hence here as generally in the Gospels the name is "the Christ," as the Revised Version reads.

6. with one accord gave heed . . . seeing the miracles] Here again is the favorite expression of Luke, "with one accord" (it is one word in the Greek). See Acts 1:14; 2:46; 4:24; 5:12; 7:57; 8:6; 12:20; 15:25; 18:12; 19:29. (It also occurs in Acts 2:1, in the common text, but not in

Common Version.	Revised Version.
4 Therefore they that were scattered abroad went every where preaching the word.	4 They therefore that were scattered abroad went about preaching the word.
5 Then Philip went down to the city of Samaria, and preached Christ unto them.	5 And Philip went down to the city of Samaria, and proclaimed unto them the
6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.	6 Christ. And the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard,

AMALEK

Perizzite stronghold on the west of the modern town. Only rock-hewn enclosure, quadrangle, and cuttings of the Temple of Baal

the Revised Greek text.) The attention given to the gospel in the Samaritan town is in marked contrast with the persecution visited upon it in Jerusalem. The prominent thing which excited this interest at first was the "miracles" or "signs," done through Philip, which they heard of and saw.

7. unclean spirits, . . . palsies, . . . lame] Three classes of wonderful healings are specifically named, either because of the number in these classes that were healed or because these were considered incurable or difficult infirmities to help by the ordinary medical processes then known, and therefore that their complete cure by Philip was miraculous. The "unclean spirits," that is, some form of affliction, distinguished from bodily disease, and which was ascribed to the influence of demons or bad spirits in alliance with the devil; these were cast out. Those who were palsied and lame showed forms of bodily affliction still extremely common in Palestine, and were then instantly cured; for so the narrative implies. These cures brought great joy, in addition to the joy of those who accepted Jesus as the Christ.

9. Simon, . . . giving out that himself was some great one] Nothing is certainly known of this Simon more than is here stated. He is usually known as "Simon Magus," from *magos*, the Greek word for "magician" or "sorcerer." Josephus (*Ant.* 20:7, 2) mentions a Simon who was hired by Felix to bewitch Drusilla to leave her husband and to marry Felix, and he says that Simon was of Cyprus. Justin Martyr says however that Simon Magus was of Githon in Samaria. Alford and Farrar suggest that these may be the same, as Justin may have mistaken Citium (in Cyprus) for Githon in Samaria. Simon had before this in "the city" (not "same city") "bewitched" or "amazed" the "people of Samaria," meaning the people of the country rather than the city of Samaria. This he did by using "sorcery"; that is, he practiced some magical art, as it was then supposed by aid of evil spirits. These persons pretending to be helped by some invisible powers, jugglers, and necromancers, and sleight-of-hand performers, were common in the East, using much of the art and methods of modern spiritualism.* Simon claimed to be some great one, or "that power of God which is called Great," v. 10, Revised Version. Justin Martyr and Jerome report a tra-

COMMON VERSION.	REVISED VERSION.
7 For unclean spirits, crying with loud voice, came out of many that were possessed *with them:* and many taken with palsies, and that were lame, were healed.	7 and saw the signs which he did. [1]For *from* many of those who had unclean spirits, they came out, crying with a loud voice: and many that were palsied, and
8 And there was great joy in that city.	8 that were lame, were healed. And there was much joy in that city.
9 But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:	9 But there was a certain man, Simon by name, who beforetime in the city used sorcery, and amazed the [2]people of Samaria, giving out that himself was
10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.	10 some great one: to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God which

[1] Or, *For many of those who had unclean spirits that cried with a loud voice came forth*
[2] Gr. *nation*

* See Report of Seybert Commission of University of Pennsylvania on Spiritualism, 1887, and Nevius on Demoniacal Possessions.

dition that Simon called himself God, or Son of God, or "the Spirit." He is said to have become the founder of the heresy called Gnosticism. The Gnostics claimed to know, or to be able truly to interpret, religion and the Deity; they held almost the opposite theory to the modern agnostics.

11. of long time he had bewitched them] Or, "amazed them with his sorceries." The English readings of v. 9 might mean that Simon had, at some previous period, deceived the people, but that his power had waned. This may be the idea; but the more probable meaning of the Greek word is that he continued to amaze them, as he had been doing for a long time; for that is consistent with the sense of this verse. He had commanded their attention until Philip came.

12. when they believed Philip] Mark the peculiar expression, "believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ." Philip did not preach two different things, but one thing in two forms. Christ talked of the kingdom of God during the 40 days between his resurrection and ascension. See Acts 1:3. The Syriac version implies that Philip preached unto them the gospel of the kingdom of God in the name of our Lord Jesus, the Messiah, which shows the unity of the thought and perhaps gives the sense fairly. The believing were baptized; the Samaritans being received, the men and the women on equal terms.

13. Simon . . . believed . . . and . . . was baptized] Simon's belief was outward, an intellectual belief of the story of Jesus, but not a belief that changed his heart or life, as the next ten verses show. What his object was in joining the disciples is not stated. The last clause of this verse implies that Simon gazed with wonder at the miracles of Philip, and he may have joined the disciples to discover the secret, as he supposed, of this power. He had "amazed" the people; now he is "amazed" in turn. See vs. 18, 19.

Suggestive Applications.—1. The Christians of Jerusalem were scattered by persecution, but proclaimed the gospel in Samaria, northern Syria, Cyprus, and north Africa. 2. The martyrs were beloved for their fidelity and their sufferings. 3. The wrong-headed and wrong-hearted religionist generally makes havoc of the church. 4. The Simons admire the gospel and wonder at its effects, but know nothing of its divine and saving power. 5. Pretenders and the boastful have deceived the unwary in all ages.

Common Version.

11 And to him they had regard, because that of long time he had bewitched them with sorceries

12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

Revised Version.

11 is called Great. And they gave heed to him, because that of long time he had
12 amazed them with his sorceries. But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women.
13 And Simon also himself believed: and being baptized, he continued with Philip; and beholding signs and great [1] miracles wrought, he was amazed.

[1] Gr. *powers.*

PETER AND JOHN IN SAMARIA. 8:14–25.

14. the apostles . . . at Jerusalem . . . sent unto them Peter and John] The apostles had remained at Jerusalem, as Acts 8:1 implies. They heard of the new disciples among the Samaritans; probably Philip sent the news to them. The word "received" is used to signify more than the passive idea of hearing; it means believing and obeying the word of God.

The apostles appointed two of the most highly esteemed of their number to go into Samaria, to encourage the new disciples and to help the faithful Philip. There is no hint of the primacy of Peter here; the two go as equals. Two had been sent frequently on missions, as when the 12 were sent out by twos, Mark 6:7, and the 70, Luke 10:1. This was an important crisis; Samaria, that is, the country and not the city merely, had accepted the gospel. It was a new departure. Yet it was foreshadowed by the labors of Jesus. See John 4:39–42.

15. prayed . . . that they might receive the Holy Ghost] The Holy Spirit was not a gift within the power of the apostles, but was a gift of God. Hence this does not favor the supposition of some that the apostles came because the Holy Spirit could not be given except through an apostle. Is this gift then limited to the apostolic age and hands? Their act of prayer declares that it is not their gift, but that of God only. He gives the Spirit to all believers, or their hearts would not be renewed.

16. as yet he was fallen upon none] This verse implies that the gift of the Spirit usually accompanied baptism; but in the case of the Samaritans, the two did not go together. This gift of the Spirit also appears to have been distinct from believing and the renewal of the heart. It was a special gift, that came to the Samaritans as to the 3000 at Pentecost, and served to identify them as equals of the Jewish disciples in spiritual privileges and in the sight of God.

17. laid they *their* hands on them] The prayers of v. 15 must be connected with the laying on of hands of this verse. So the disciple (not an apostle) Ananias, at the command of the Lord, laid his hands on Saul, that he might "be filled with the Holy Spirit," Acts 9:17, R. V. This special gift of the Holy Spirit may come through any instrument the Lord may choose. The apostles were appointed to found the Christian church, and it was fitting that this new step of preaching to and receiving Samaritans as disciples should be recognized by the apostles, and sanctioned by a special

COMMON VERSION.	REVISED VERSION.
14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:	14 Now when the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent unto
15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:	15 them Peter and John: who, when they were come down, prayed for them, that
16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)	16 they might receive the Holy Spirit: for as yet it was fallen upon none of them: only they had been baptized into the
17 Then laid they *their* hands on them, and they received the Holy Ghost.	17 name of the Lord Jesus. Then laid they their hands on them, and they received

gift of the Holy Spirit. Later, Peter pointed to this gift upon the Gentiles as unquestionable proof that God intended them to be admitted into the Christian organization, Acts 11:15–17.

18. Simon . . . offered them money] Or, Greek, "moneys," for it is plural. The gift of the Spirit was manifested in some way that Simon could see the effects. Perhaps it gave the Samaritan disciples the power to speak with tongues, as those at Pentecost. Moreover it implies that Simon, though a professed disciple, was not among those who received the gift of the Spirit. From this offer of Simon to buy the gift, the act of purchasing or trying to purchase positions in the church is called simony. He was accustomed to sorcery, and thought there was some secret art about the gift of the Spirit. He had bought the knowledge of the secrets of magical arts: he conceived that this power could be so procured.

20. Peter said . . . Thy money perish] Or, "Thy silver perish with thee." Perish Simon surely would in that state of heart, and Peter knew this; he would startle the corrupt mind of Simon to see the sin and the consequence of it, while he at the same time spurned with proper indignation the base offer, and plainly stated the nature of the sin. It was an attempt to turn religion into a business for making money, thus destroying the essential nature of true religion.

21. thy heart is not right] Or, "straight"; you have no part, are not a true, straight disciple; "nor lot," cannot have any position or power which might be assigned by lot, as Matthias was chosen to take the place of Judas. Your heart is "not right," or "straight," or "straightforward," as it ought to be, but is seeking crooked, perverse and secret ways. Compare the use of the same word in Matt. 3:3, and Mark 1:3, and 2 Pet. 2:15.

22. Repent . . . if perhaps the thought . . . be forgiven] Peter urges Simon to repent of his wickedness, literally "badness," and pray God, if perhaps, or if it be possible, the thought, not merely your opinion, but your deliberate purpose formed out of your heart, as the seat of the badness, be forgiven thee. Mark the condition, and, even should the condition be outwardly complied with, the doubt as to the forgiveness. Is it a hint that

Common Version.

18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,
19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.
20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.
21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.
22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

Revised Version.

18 the Holy Spirit. Now when Simon saw
that through the laying on of the apos-
tles' hands the [1] Holy Spirit was given, he
19 offered them money, saying, Give me also
this power, that on whomsoever I lay my
hands, he may receive the Holy Spirit.
20 But Peter said unto him, Thy silver
perish with thee, because thou hast
thought to obtain the gift of God with
21 money. Thou hast neither part nor lot
in this [2] matter: for thy heart is not
22 right before God. Repent therefore of
this thy wickedness, and pray the Lord,
if perhaps the thought of thy heart shall

[1] Some ancient authorities omit *Holy*.
[2] Gr. *word*

he may have committed the unpardonable sin? There surely is no intimation here that Peter assumed the power to pronounce absolution, or to forgive sin. Simon is urged to petition God for forgiveness, implying that God alone had the power to forgive.

23. thou art in the gall of bitterness] Or, thou art into [plunged into] the gall of bitterness. Compare the phrase "lest there should be among you a root that beareth gall and wormwood," Deut. 29: 18. There it refers to one who turns to idolatry. So also in Heb. 12: 15 we read, "lest any root of bitterness springing up trouble you." Thus Peter by this figure declared that though Simon had been baptized he was still an idolater. He added that his sin bound him as with iron chains, from which he could not free himself. Peter could perceive Simon's state of heart, by his sinful act of wishing to buy the power to bestow the gift of the Holy Spirit, so that he could gain money and fame by it.

24. Pray . . . that none of these things . . . come upon me] This request seems to have been prompted by the fear of punishment. Was there any real purpose to repent? The narrative does not answer. Pharaoh made a similar request of Moses, see Ex. 8: 28; 9: 28, and 10: 17; but he did not repent, as Ex. 10: 28 proves. The Scriptures say no more of Simon, and give no intimation that he ever did truly repent. Bengel says of Simon, "he confesses his fear of punishment, not his horror of guilt." It is not said that Simon prayed for himself; only that he asked Peter to pray that the consequences of sin spoken by Peter should not come upon him. Tradition represents him as continuing in his sin, and ranks him as among the leading heretics of the apostolic age. A long fanciful account of him is given in the so-called *Homilies* and *Recognitions* of Clement.

25. they . . . returned to Jerusalem, and preached] "They" refers to Peter and John, and this is the last notice of John in the Acts. They remained some time in Samaria witnessing and proclaiming the word of the Lord; and on the way back to Jerusalem they proclaimed the gospel to many "villages" of the Samaritans. A few years later Paul and Barnabas passed through Phenice and Samaria, Acts 15: 3, where they found disciples. Justin the Martyr, distinguished among the early disciples, was born in Neapolis (modern Nablous), which was a Samaritan town. Thus the work of Philip was abiding. While Peter and John were preaching by the way in the Samaritan villages, the call came to Philip which led him to meet the Ethiopian officer.

Common Version.	Revised Version.
23 For I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity.	23 be forgiven thee. For I see that thou [1] art in the gall of bitterness and in the bond
24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.	24 of iniquity. And Simon answered and said, Pray ye for me to the Lord, that none of the things which ye have spoken come upon me.
25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.	25 They therefore, when they had testified and spoken the word of the Lord, returned to Jerusalem, and preached the gospel to many villages of the Samaritans.

[1] Or, *wilt become gall* (or, *a gall root*) *of bitterness and a bond of iniquity.*

Suggestive Applications.—1. A Christian is to preach wherever he goes. 2. Obeying Christ gives improved health to the body and joy to the mind. 3. One may believe that Jesus was an historic person, and not be saved. 4. The gift of repentance and of the Holy Spirit cannot be bought with money. 5. Even Peter urged people to repent, but did not pretend to forgive sin. 6. Professing Christians who live by fraud and deception are not serving God. 7. The Holy Spirit is given in answer to a life of prayer.

Philip and the Ethiopian. 8:26–40.

26. angel of the Lord . . . go . . . unto the way] Literally, "But an angel of the Lord spake unto Philip saying, Arise and go towards midday [hence the south] to the road going down from Jerusalem to Gaza; this is desert." How the angel spoke to Philip is not stated; but Philip was assured of the divine call. The direction of and place to which he was to go were given plainly enough; but the object of the journey does not appear to have been stated. He was to go to the south (midday) until he came to the road running from Jerusalem to Gaza. This was on the great route from Palestine to Egypt. But there were three roads thither; so the road that went through the desert or uninhabited region was designated, as the Syriac version actually reads. This was a southern road. For the "desert" or "waste" does not refer to the supposed state of the city. Gaza was about 60 miles southwest from Jerusalem, and had been destroyed in 96 B.C., but was rebuilt by Gabinius, and was a city of importance at this time. See Josephus, *Antiq.* 13:13, 3; and 14:5, 3; 15:7, 3. It is now called Ghuzzah, and has about 15,000 to 20,000 population. Philip would pass west of Jerusalem and strike the road between it and Gaza, a journey of 60 to 70 miles.

27. behold, a man of Ethiopia] Philip went promptly, and in faith. The object of his journey was revealed to him in due time. Ethiopia is the general term for that part of Africa now known as Nubia and Abyssinia. The northern part, called Meroe, was long ruled by queens; see Pliny, *Hist.* 6:29; and Candace was the general title of their queens (see Eusebius 2:1), as rulers of Egypt were called Pharaoh and of Rome were known as Cæsar. This man (his name is not given) was the queen's treasurer, and must have been a Jewish proselyte of the gate, since, though an Ethiopian, he had been to Jerusalem to worship, and was interested in reading the Jewish Scriptures, probably the Greek version then common. Here was the

Common Version.	Revised Version.
26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert.	26 But an angel of the Lord spake unto Philip, saying, Arise, and go [1]toward the south unto the way that goeth down from Jerusalem unto Gaza: the same is desert.
27 And he arose and went: and, behold, a man of Ethiopia, a eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,	27 And he arose and went: and behold, a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem for to wor-
28 Was returning, and sitting in his chariot read Esaias the prophet.	28 ship; and he was returning and sitting in his chariot, and was reading the prophet

[1] Or, *at noon*

only chance of a life-time, perhaps, for the man to learn of Christ, and for Philip to tell him of salvation. Their paths crossed once only, and in the desert; it was God's plan for Philip to meet that soul.

29. join thyself to this chariot] The man was in a chariot, a mode of travelling suited to his rank and the country whence he came. Had he been from the East he might have ridden a camel; but chariots were common in Egypt and southward. Notice how the description fits the customs of the country. He was reading aloud from the prophecy of Isaiah. Now the Spirit (not an angel) gives a new command. This is the first intimation of the purpose of Philip's journey. It was obvious now: he was to explain the book to this royal reader.

30. Understandest thou what thou readest?] With due courtesy Philip appears to have run alongside of the chariot, respectfully hearing what the man was reading. There is a play upon the words in the question, not obvious in our English versions: "Do you understand, then, what you are reading?" or, literally as the English can give it, "Do you surely know what you know in reading?" a question which might be asked of many readers of the Bible now. It is a custom of Orientals to read aloud in a journey; the Jews considered it a duty to use their time in this way. (See Grotius, also Jowett's *Researches*.)

31. How can I, except some . . . guide me?] Or, literally, "for how should I be able?" The Ethiopian was ready to be taught; he perceived from Philip's question that he must be competent to teach. Indeed, he may have doubted whether this passage was not a puzzle not easy to be explained. With true Oriental hospitality he invites Philip to a seat in his chariot; the two plunge at once into the explanation.

32. The . . . Scripture . . . was this] Or, strictly, "the contents of the Scripture was." The passage was from Isa. 53:7, 8, in the Greek version, an incidental proof that the Ethiopian was reading the Greek, not the Hebrew, version. It describes the sufferings of an innocent and unresisting victim. But the sense of the words was not what perplexed the Ethiopian reader, but to whom they referred. The declaration of v. 33

COMMON VERSION.	REVISED VERSION.
29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.	29 Isaiah. And the Spirit said unto Philip, Go near, and join thyself to this chariot.
30 And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?	30 And Philip ran to him, and heard him reading Isaiah the prophet, and said, Understandest thou what thou readest?
31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.	31 And he said, How can I, except some one shall guide me? And he besought Philip
32 The place of the Scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:	32 to come up and sit with him. Now the place of the scripture which he was reading was this,
	He was led as a sheep to the slaughter;
	And as a lamb before his shearer is dumb,
	So he openeth not his mouth:
33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.	33 In his humiliation his judgement was taken away:
	His generation who shall declare?
	For his life is taken from the earth.

means that in his humiliation his right to justice was taken away; and who will be heirs or followers of him, since his life is violently taken away?

34. of whom speaketh the prophet this?] This Ethiopian anticipated a suggestion now put forward by modern criticism, that the prophet might refer to himself. Earlier Jewish writers regarded the 53d chapter of Isaiah as referring to the Messiah. Later Jewish authorities refer it to the nation or to the prophet, apparently to escape the arguments of Christians in favor of Jesus as the Messiah. Now, if it referred to the prophet, Philip, who was then under guidance of the Spirit, would say so. But he uses this Scripture to proclaim Jesus to the Ethiopian.

36. what doth hinder me to be baptized?] The topic of Philip's preaching was a person, "Jesus." How he presented Jesus we can safely infer from Peter's several discourses at Jerusalem, some of which Philip no doubt had heard. In view of Jesus as the Messiah, the Ethiopian must have been urged to repent, believe, and be baptized. This discourse would take some time. There are streams on the route between Jerusalem and Gaza. The Ethiopian was ready to confess his faith and be baptized. Dr. Thomson suggests the stream Marubah, southwest of Latron, as the possible place; though this seems too far to the northwest for the southern route to Gaza. Robinson placed it near Tel-el-Hesy; but Eusebius and Jerome note it at Bethzur, 20 miles south of Jerusalem. Verse 37 is not found in the oldest manuscript copies of the Acts, and is omitted from the Revised Version. It was probably first added in the margin as a comment, and thence got into the text. Yet it is of early date, since it is recognized by Irenæus and Cyprian as early as the second century.

38. he baptized him] "They went down," Hackett suggests, may mean "going down the bank." Philip was not an apostle; he was one of the seven, commonly called deacons, and there is no record of any appointment or ordination except that; yet he baptized the Ethiopian. As to the mode

Common Version.	Revised Version.
34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?	34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some
35 Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus.	35 other? And Philip opened his mouth, and beginning from this scripture,
36 And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized?	36 preached unto him Jesus. And as they went on the way, they came unto a certain water; and the eunuch saith, Behold, *here*
37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.	38 *is* water; what doth hinder me to be baptized?[1] And he commanded the chariot to stand still: and they both went down into the water, both Philip and the
38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.	

[1] Some ancient authorities insert, wholly or in part, ver. 37, *And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.*

of baptism, the Baptists and some Pedobaptists and those affiliated with their views say here is a clear case of immersion; other Pedobaptists and those who hold that baptism was similar to purifying Jewish ordinances say that the Ethiopian went into the running stream, and Philip poured the water upon the head, according to a mode represented in early Christian art, and alluded to in the old document known as the *Teaching of the Apostles*. Thus the precise mode of baptism is a disputed question among evangelical Christian bodies.

39. the Spirit of the Lord caught away Philip] This reads like some miraculous disappearance of Philip through the influence and active agency of the Spirit. Yet it may mean that Philip, moved by the Spirit, suddenly left the Ethiopian to go on his way. The confession completed, the Ethiopian went on his way "rejoicing"; this is the last record of him in sacred history. Tradition says his name was Judich or Iudich, and that he preached to his people on his return. The Abyssinians regard him as the founder of their church.

40. Philip was found at Azotus: . . . he came to Cæsarea] That is, he was next seen or heard from at Azotus, the ancient Ashdod, about 60 miles west of Jerusalem and nearly midway between Gaza and Joppa. It was one of the five important cities of the Philistines and the centre of the worship of Dagon the fish-god. In later Christian history it had a church which was represented in the great councils of Nice and Chalcedon. Ashdod is now in ruins; a little village near is called Esdud. Philip preached in walled towns on the way to Cæsarea (55 to 60 miles northwest of Jerusalem), and there the history finds him with a family some 20 years later, Acts 21:8.

Suggestive Applications.—1. The earnest Christian finds work in the most unexpected places. 2. The most unexpected persons are sometimes longing to hear the gospel. 3. Personal study of God's word is the way to spiritual life. 4. Preaching Christ from the Scriptures points to a right interpretation of Scriptures. 5. Baptism was a way to confess Christ. 6. When one's work is done at one place, the Spirit may direct to another. 7. God is willing to guide believer and teacher in the right way.

Conversion and Baptism of Saul. 9:1–19*a*.

This chapter contains two distinct narratives of what were partly parallel rather than successive occurrences. The first appears also to have been begun while Philip was preaching in Samaria. The first narrative, that of Saul's conversion, is closely related to the previous one in chapter 7 and

Common Version.	Revised Version.
39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.	39 eunuch; and he baptized him. And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on
40 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Cesarea.	40 his way rejoicing. But Philip was found at Azotus: and passing through he preached the gospel to all the cities, till he came to Cæsarea.

8 : 1–3, the persecution following the death of Stephen. The second narrative leads on to the account of the first Gentile convert in chapters 10 and 11.

Analysis.—Saul, going to Damascus to persecute Christians, is stricken blind, repents, and is called to proclaim Christ to the Gentiles—his eyes are healed, and he is baptized by Ananias, vs. 1–19; he preaches Christ [goes into Arabia; returns to Damascus, Gal. 1 : 17], escapes the Jews who seek to kill him, goes to Jerusalem; Grecian Jews also seek to kill him—Saul goes to Tarsus, vs. 20–30; the church has peace—Peter heals Æneas, and restores Dorcas to life, vs. 31–43.

There are three accounts of Saul's conversion, one in this chapter; one by Saul or Paul to the Jews at Jerusalem, found in Acts 22 : 3–16; and the third one in his defence before Agrippa, Acts 26 : 9–18. It will be a gain to have the other two in mind in interpreting this, the chief account.

For convenience in study the three accounts of Saul's conversion are placed in parallel columns, as given in the English Revised Version of 1881. The account in Gal. 1 : 17–21 should also be compared with these in the Acts.

Paul's Conversion; Three Accounts, R. V.

Acts 9 : 1–19*a*.	Acts 22 : 3–11.	Acts 26 : 9–18.
	3 I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as	
9 1 But Saul, yet breathing	4 ye all are this day: and I	9 I verily thought with my-
threatening and slaughter against the disciples	persecuted this Way unto the death, binding and	self, that I ought to do many things contrary to
of the Lord, went unto	delivering into prisons both men and women.	the name of Jesus of Naz-
2 the high priest, and asked	5 As also the high priest	10 areth. And this I also
of him letters to Damascus unto the synagogues,	doth bear me witness, and all the estate of the	did in Jerusalem: and I both shut up many of the
that if he found any that	elders: from whom also	saints in prisons, having
were of the Way, whether	I received letters unto	received authority from
men or women, he might	the brethren, and jour-	the chief priests, and
bring them bound to Je-	neyed to Damascus, to	when they were put to
	bring them also which	death, I gave my vote
	were there unto Jerusa-	11 against them. And pun-
	lem in bonds, for to be	ishing them oftentimes
		in all the synagogues, I
		strove to make them
		blaspheme; and being
		exceedingly mad against
		them, I persecuted them
		even unto foreign cities.
3 rusalem. And as he jour-	6 punished. And it came	12 Whereupon as I journey-
neyed, it came to pass	to pass, that, as I made	ed to Damascus with the
that he drew nigh unto	my journey, and drew	authority and commis-
Damascus: and suddenly	nigh unto Damascus,	sion of the chief priests,
there shone round about	about noon, suddenly	13 at midday, O king, I saw
him a light out of heaven:	there shone from heaven	on the way a light from
	a great light round about	heaven, above the bright-
		ness of the sun, shining
		round about me and them
		that journeyed with me.

4 and he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest
5 thou me? And he said, Who art thou, Lord? And he *said*, I am Jesus whom
6 thou persecutest: but rise, and enter into the city, and it shall be told thee what thou must do.

7 And the men that journeyed with him stood speechless, hearing the voice, but beholding no
8 man. And Saul arose from the earth; and when his eyes were opened, he saw nothing; and they led him by the hand, and brought him into Damas-
9 cus. And he was three days without sight, and did neither eat nor drink.
10 Now there was a certain disciple at Damascus, named Ananias; and the Lord
11 said unto him in a vision, Ananias. And he said, Behold, I *am here*, Lord. And the Lord *said* unto him, Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named
12 Saul, a man of Tarsus: for behold, he prayeth; and he hath seen a man named Ananias
13 coming in, and laying his hands on him, that he might receive his sight. But Ananias answered, Lord, I have heard from many of this man, how much evil he did to thy
14 saints at Jerusalem: and here he hath authority from the chief priests to bind all that
15 call upon thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children
16 of Israel: for I will shew him how many things he must suffer for my name's sake.

17 And Ananias departed, and entered into the house; and laying his hands on him said, Brother Saul, the Lord, *even* Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled
18 with the Holy Ghost. And straightway there fell from his eyes as it were scales, and he received his sight; and he arose

9

7 me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest
8 thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou perse-
9 cutest. And they that were with me beheld indeed the light, but they heard not the voice of him that spake to me.
10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.
11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

14 And when we were all fallen to the earth, I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest thou me? it is hard for thee to kick
15 against the goad. And I said, Who art thou, Lord? And the Lord said, I am Jesus whom
16 thou persecutest. But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will ap-
17 pear unto thee; delivering thee from the people, and from the Gentiles, unto whom I send thee,
18 to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me.

ACTS 22: 12-16.

12 And one Ananias, a devout man according to the law, well reported of by all the
13 Jews that dwelt there, came unto me, and standing by me said unto me, Brother Saul, receive thy sight. And in that very
14 hour I looked up on him. And he said, The God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from

19 and was baptized; and he took food and was strengthened.

15 his mouth. For thou shalt be a witness for him unto all men of what thou hast
16 seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name.

1. Saul, . . . breathing . . . threatenings and slaughter] He was "yet" persecuting, that is, while Philip was preaching. The Common English Version reads "breathing out," and the Revised reads "breathing," but the Greek literally reads "breathing in." The Oriental's idea is often the opposite of the Occidental's conception. Saul was living in an atmosphere of rage and murder against the disciples. "Threatenings and slaughter" were his very breath and life. He wanted the highest legal authority to sanction his purpose and his acts. So he obtains it from the high priest, either Caiaphas (if it was 35 A.D.) or Jonathan, or more likely Theophilus, a son of Annas, who was high priest in 37 A.D.

2. letters to Damascus to the synagogues] Damascus is 133 miles in an air-line northeast from Jerusalem. It is one of the oldest cities in the world; was old in the days of Abraham. It had a large Jewish population, since Josephus reports that a few years later, under Nero, over 10,000 Jews were slain there in one massacre. It appears to have had several "synagogues." The disciples of Jesus were designated as "any that were of the Way," Revised Version, a common and somewhat contemptuous form of expression for them. Saul was not certain of finding any, but his instructions were broad; literally, "whomsoever he should find being of this Way, both men and women." There seems to have been a virtual agreement between Jewish and Roman authorities to pursue the disciples of Christ; or the Jewish authorities presumed on the acquiescence of the Romans in bringing religious offenders to Jerusalem for trial. The "letters" were given by authority of the "elders" and "chief priests" also, as Acts 22:5 and 26:10 declare.

3. suddenly there shined . . . a light from heaven] The Greek word is that sometimes applied to a flash of lightning. But the whole phrase and the other accounts state that it was at midday and the light was brighter than the noonday sun, and further imply that the heavens were clear at the time, and thus distinguished it from lightning. See Acts 22:6 and 26:13. Some, as Alexander, infer that "from heaven" indicates not only the visible origin, but implies the supernatural character, of the light; others go so far as to suggest that it was the sudden flashing forth of the di-

Common Version.

CHAP. IX.—And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,
2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.
3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

Revised Version.

9 But Saul, yet breathing threatening and slaughter against the disciples of
2 the Lord, went unto the high priest, and asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to Jeru-
3 salem. And as he journeyed, it came to pass that he drew nigh unto Damascus; and suddenly there shone round about

vine glory of the risen Christ, similar to that which flashed forth on the mount of transfiguration. The light was seen not alone by Saul, but by all those with him, Acts 22:9; and Saul's companions heard the sound of the voice, but did not understand the words spoken. Compare Acts 22:9 with 9:7 and 26:14. Saul's later descriptions seem to imply that he regarded the light as supernatural, and as attesting a special revelation to him.

4. he fell to the earth] Or, "fell upon the earth," which would apply to those going on foot. In Christian art, Saul and his companions are usually represented in this scene as riding upon splendidly caparisoned horses; and such is the view of many of the older commentators. But there is no evidence for this in Scripture. Indeed, the narratives imply that they went on foot into Damascus; for it is said of Saul, "they led him by the hand, and brought him into Damascus," a statement which would apply well to persons journeying on foot, but not to those riding on horseback. Nor on the other hand can it be said that Saul could not have ridden after he became blind. Such representations of this scene must, therefore, be regarded as misrepresentations. Tradition, not very trustworthy, points to a place about a mile out of Damascus as the spot where Paul saw the light. It is worthy of notice that in v. 4 Luke reproduces the Hebrew form of Saul, spelling it with Greek letters, "Saoul," and it is the same in Acts 22:7 and 26:14; but it is the regular Greek form "Saulos," for example in Acts 9:1, 8, 11, 22; but in v. 17, where Ananias speaks, it is again "Saoul." We have the Hebrew name, therefore, given in the direct address in each case.

5. I am Jesus whom thou persecutest] The great brightness made Saul ask with reverence, "Who art thou, Lord?" Saul was charged with persecution. But Saul had no thought of "persecution"; he thought he was doing God's service, see Acts 26:9. He was, to his mind, merely acting as God's minister. He afterwards saw that it was indeed persecution. Saul would have said a moment before this light came that Jesus and his followers were the worst of heretics and needed to be converted; now he was shown to be the violent, ungodly one himself and needing conversion. The answer must have stalled the young Jew. The Lord said, "I am Jesus whom thou persecutest." Jesus identifies himself with his people, see Isa. 63:9 and Matt. 25:40. The last clause of v. 5 is not found here in the best manuscripts and is omitted in the Revised Version, though it is found in Acts 26:14, from whence it was probably transferred to this chapter by some copyist making notes of parallel passages. This remark is a proverb quite common in Greek and Latin writers, as Pindar, Euripides and Terence. It is taken from the custom of urging oxen and mules on by using a long stick with a sharp bone or iron point in the end. To kick against this goad

Common Version.	Revised Version.
4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?	4 him a light out of heaven: and he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest
5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is* hard for thee to kick against the pricks.	5 thou me? And he said, Who art thou, Lord? And he *said*, I am Jesus whom

would only hurt the beast, not the driver. The first clause of v. 6 is also omitted in the Sinaitic, Vatican, Alexandrian and Ephræim manuscripts, and in the old Syriac, Memphitic and Thebaic versions; it is also omitted in the Revised Version.

6. Arise, and go into the city] Or, "but rise, and enter into the city." Saul makes this part of the account more full, in his defence at Jerusalem and also before Agrippa, Acts 22:8-10; 26:14-18. In the last account he says the voice spoke to him in the "Hebrew language." In the second account he also says that those with him did not hear the voice: but here it is said, v. 7, that they heard the voice, or more accurately "the sound," but did not see any person. This implies that Saul saw some person. And v. 17 declares that Jesus appeared to him; and in 1 Cor. 9:1 Paul asks, "Have I not seen Jesus?" and in 1 Cor. 15:8 he says that he had seen Christ. The two accounts here and in Acts 22:9 are consistent. In the first it is said that Saul's companions heard "the sound" as of a voice; in the second it is said "they heard not the voice of him that spake to me," that is, they did not understand what he said. The latter phrase is only another way of saying that they did not understand the speech or voice, though they might have heard the sound or noise, as stated in v. 7. The different forms of the Greek word for "voice" in v. 4 and v. 7 cannot be shown in English; but they indicate a difference in the hearing by Saul and by his companions. Paul points out the same distinction in Acts 22:9. There is a similar instance in John 12:28, 29, when Jesus heard a voice, but the people thought it thundered. Thus we have a complete account. They all saw the light, they fell upon the earth, they all heard a sound, but only Saul saw Jesus, and understood what was spoken in the Hebrew or Aramaic language. Compare Acts 22:7-10 with Acts 26:14, 15 and 1 Cor. 9:1; 15:8. The men with Saul were speechless in the face of this great light; Saul in view of this revelation perceived his dreadful mistake.

8. when his eyes were opened, he saw no man] The brilliant light had made him blind; so his companions took him by the hand and led him into Damascus, as they would lead a blind man. He continued blind for three days, and fasted, giving the time, no doubt, to a careful consideration of his past life, his persecuting spirit, and to repentance and prayer. See v. 11.

Common Version.	Revised Version.
6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do.	6 thou persecutest: but rise, and enter into the city, and it shall be told thee what
7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.	7 thou must do. And the men that journeyed with him stood speechless, hearing
8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus.	8 the [1] voice, but beholding no man. And Saul arose from the earth; and when his eyes were opened, he saw nothing; and they led him by the hand, and brought
9 And he was three days without sight, and neither did eat nor drink.	9 him into Damascus. And he was three days without sight, and did neither eat nor drink.

[1] Or, *sound*

10. a certain disciple at Damascus, named Ananias] The reappearance of this name, the same as that of the false professor in Jerusalem, shows its frequency in Jewish families. Whether this Ananias was a native of Damascus, or had fled thither to escape persecution, is not stated. He was evidently not the only disciple of Jesus in that city, but he was a true one, cautious and timid, apprehensive of danger, and wishing to avoid the possibility of mistakes or misapprehension in respect to the place, person and work he is to do. He responds promptly to the call, and awaits his orders like a loyal disciple.

11. inquire . . . for *one* called Saul, of Tarsus: for, behold, he prayeth] This direction was particular and very explicit. "Straight street" ran from the eastern to the western gate, and was one of the chief streets of this great city. The house of Judas could easily be found by inquiry. Judas was doubtless some old friend or acquaintance of Saul's, or one who was in position to entertain him. He may have been a disciple, as some conjecture, though unknown to Ananias. But did he understand aright? Was he to ask for, literally, "Saul by name, Tarsean"? Then a thing more strange, "for behold, he prayeth," meaning either that he was asking for some special gift of God, or more probably that he was praying as a disciple.

12. hath seen . . . a man named Ananias] Saul afterwards says of Ananias that he had a good reputation among all the Jews in Damascus, Acts 22 : 12. All that is certainly known of him is stated here and in Acts 22. The words "in a vision" are not found in the best ancient copies; hence are omitted in the Revised Version. Yet this was doubtless the way that Saul saw the man.

13. Lord, I have heard by many of this man] Or, "from many of this man." This statement and Paul's remark in Acts 22 : 12 imply that Ananias had resided some time in Damascus; and the next verse also implies that there were many disciples in that city, as does v. 19 also. Ananias here speaks of the disciples as "saints," that is, sanctified or holy ones. This is the first time the term is applied to disciples in the New Testament; but it occurs frequently in the Old Testament, and is used to designate the godly

Common Version.	Revised Version.
10 ¶ And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord.	10 Now there was a certain disciple at Damascus, named Ananias; and the Lord said unto him in a vision, Ananias. And
11 And the Lord *said* unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for *one* called Saul, of Tarsus: for, behold, he prayeth,	11 he said, Behold, I *am here*, Lord. And the Lord *said* unto him, Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus: for behold,
12 And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight.	12 he prayeth; and he hath seen a man named Ananias coming in, and laying his hands on him, that he might receive
13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:	13 his sight. But Ananias answered, Lord, I have heard from many of this man, how much evil he did to thy saints at
14 And here he hath authority from the chief priests to bind all that call on thy name.	14 Jerusalem: and here he hath authority from the chief priests to bind all that call

who arose at the crucifixion. See Matt. 27:52. The term implies that they were separated from the world. See 1 Cor. 1:2. The report of Saul's violence towards disciples in Jerusalem had reached Damascus, and the object of his journey to the latter place had been also reported. No wonder Ananias hesitated and felt apprehensive of some serious misunderstanding. He could not at first think it possible that this furious persecutor had himself become a disciple.

15. he is a chosen vessel unto me] The Lord graciously and fully informed Ananias of the great change in Saul. The command is repeated, "Go thy way," that is, the way I have directed, for you can go safely; this one is literally "a vessel of election unto me," and for the special purpose "to bear my name before the Gentiles and kings," as before Agrippa and Cæsar, "and the children of Israel." Notice that the mission to the Gentiles is placed foremost; it was to be the chief mission; Israel was last, because the least part of his mission. This must have surprised Ananias, who, from his name, we infer was an Israelitish disciple. But this great persecutor "must suffer"; become the persecuted for Jesus' sake; "my name's sake" meaning that Saul would suffer because he had already believed on Jesus' name.

17. Ananias . . . putting his hands on him said, Brother Saul] Or, "laying his hands on him." The explanation of the Lord satisfied Ananias. He went promptly, found the house and Saul, and standing by him, see Acts 22:13, heartily welcomed him as a disciple. The phrase "laying his hands on him" was a formal act, indicating the coming of a special gift, as of the Holy Spirit, which here followed the act. This form of service, therefore, was not limited to apostles. The text here does not speak of Ananias as an apostle, nor as a deacon or an evangelist, but only as a "certain disciple"; yet by laying on of his hands, the Holy Spirit was given to the greatest of apostles, and this humble "disciple" also baptized the apostle. Ananias welcomes Saul to the brotherhood of the disciples. Then he briefly announces who sent him, and why: the Lord Jesus, who appeared to thee in the way, hath sent me. Saul received outward sight and inward illumination.

18. there fell from his eyes . . . scales] This shows the familiarity of Luke with medical terms. Hippocrates describes a disease of the eyes

Common Version.	Revised Version.
15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:	15 upon thy name. But the Lord said unto him, Go thy way: for he is a [1]chosen vessel unto me, to bear my name before the Gentiles and kings, and the children
16 For I will shew him how great things he must suffer for my name's sake.	16 of Israel: for I will shew him how many things he must suffer for my name's sake.
17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.	17 And Ananias departed, and entered into the house; and laying his hands on him said, Brother Saul, the Lord, *even* Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled
18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.	18 with the Holy Spirit. And straightway there fell from his eyes as it were scales, and he received his sight; and he arose

[1] Gr. *vessel of election*

by a similar term; and the same term is found in the apocryphal book of Tobit, where it refers to the cure of a disease of the eyes: "And the whiteness [or 'white films' or 'scales'] pilled away from the corners of his eyes," Tobit 11:13. See also Tobit 2:10, where the margin reads "white films."

In Acts 22:14 Saul gives some added words of the message Ananias brought: "The God of our fathers," whose service you mistakenly think you have been doing, "hath appointed thee to know his will," which you have not hitherto known, "and to see the Righteous One," a term that Peter and Stephen had used to designate Jesus, Acts 3:14; 7:52, R. V., showing that it was a common title. He was also to be a witness of what he had seen and heard. Some suggest that Paul's "thorn in the flesh" was a weakness of the eyes, which he had as the result of the brilliant light, that he says made him blind, Acts 22:11. In his letter to the Galatians he says, "See with how large letters I have written unto you with mine own hand," Gal. 6:11, R. V.; and it is supposed that he wrote in such large characters because of some dimness or weakness of vision, due to the permanent injury to the eyes from the brilliant flashing light. But this is merely conjecture.

arose, and was baptized] In Acts 22:16 Paul reports that Ananias proposed this duty: "why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name." In response to this call, it is here said that he "arose, and was baptized"; and having taken food, after his three days' fast, he was strengthened.

Suggestive Applications. 1. The enemies of Christianity are persistent, and often secure the favor of the civil authorities. 2. Light from heaven overwhelms, convinces and changes even a persecutor. 3. When an opposer meets God he must yield or be overcome. 4. God offers to meet the sinner now with abounding grace. 5. A view of Christ ought to convince the most obstinate disbeliever. 6. The convicted sinner obeys the call of God. 7. When the timid, inquiring believer really needs more light, more is given. 8. The devout saint is often amazed as he welcomes among the friends one who has been an enemy of Christ. 9. The converted disciple witnesses for Christ among friends and foes.

Saul at Damascus, Jerusalem, and Tarsus. 9:19*b*–31.

19. Then was Saul certain days . . . at Damascus] Or, "And he was certain days," etc. This phrase "certain days" is frequent in Acts, and usually designates an indefinite but short period of time. See Acts 10:48; 15:36 (where the Greek for "some" is the same word); 16:12; 24:24; 25:13. The narrative seems to imply that he spent these days with disciples in Damascus; another proof that there were many followers of Jesus in the city.

Common Version.	Revised Version.
19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus,	19 and was baptized; and he took food and was strengthened. And he was certain days with the

20. he preached Christ in the synagogues] Or, "he proclaimed Jesus," R. V., which is the reading of four of the oldest manuscripts. Saul went into the synagogues (to which he had letters of commendation and authority) and proclaimed Jesus, whom he had before persecuted, as the Son of God. No wonder all who heard him were amazed! They seemed almost in doubt whether this could be the same man that had destroyed those who called on this name of Jesus in Jerusalem, and had even come to Damascus for this purpose.

22. Saul . . . confounded the Jews . . . proving . . . Christ] Saul increased in bodily strength, no doubt; but the thought is rather that he grew in spiritual and intellectual power. He "confounded," literally "poured together" in one mixture, the Jews; that is, he bewildered their minds, so as to prevent them from seeing any clear answer or way out of the perplexity into which he threw them. The word for "proving" means primarily "to put" or "join together," and thence, as applied to mental acts, "to consider" or "conclude," and finally to lead another to join in that conclusion. The "very Christ" may be rendered "this is the Christ," as in the Revised Version, or "he himself is the Christ."

23. after that many days] Or, "when many days were fulfilled." Luke has not closely marked the sequence of events in the history of the Acts; and he marks the periods of time by general terms only. "Many days," like its companion "certain days," of v. 19, occurs quite often. See Acts 1:5; 9:23, 43; 13:31; 16:18; 18:18 (R. V.); 27:17, 20; also "many years," Acts 24:10, 17. From an examination of these passages it is clear that the phrase means an indefinite period, usually much less than a year. A similar Hebrew phrase in 1 Kings 2:38, 39 is applied to a period of about three years. But it must be conceded that it is not common for Luke to use the phrase to designate so long a period. The Jews finally formed a plot to kill Saul.

24. their laying wait was known] Or, "their plot became known to Saul. And they watched the gates also," etc. The phrase "laying wait" stands for one word in Greek, meaning "plot." Here it is stated that the Jews made the plot and watched the gates. Paul in describing this plot

Common Version.	Revised Version.
20 And straightway he preached Christ in the synagogues, that he is the Son of God.	20 disciples who were at Damascus. And straightway in the synagogues he proclaimed Jesus, that he is the Son of God.
21 But all that heard *him* were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?	21 And all that heard him were amazed, and said, Is not this he that in Jerusalem made havock of those who called on this name? and he had come hither for this intent, that he might bring them bound
22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.	22 before the chief priests. But Saul increased the more in strength, and confounded the Jews who dwelt at Damascus, proving that this is the Christ.
23 ¶ And after that many days were fulfilled, the Jews took counsel to kill him:	23 And when many days were fulfilled, the Jews took counsel together to kill
24 But their laying wait was known of Saul. And they watched the gates day and night to kill him.	24 him: but their plot became known to Saul. And they watched the gates also day and night that they might kill him:

STRAIGHT STREET, DAMASCUS. (*From a Photograph.*)

The "gate of St. Paul" is closed with stone: the [illegible] was partially destroyed by the mob in 1860. [illegible] pointed out for many centuries as the traditional [illegible]

says, "In Damascus the governor [*ethnarch*] under Aretas the king guarded the city of the Damascenes, in order to take me; and through a window was I let down in a basket by the wall, and escaped his hands," 2 Cor. 11:32, 33, R. V. In his account it appears that an *ethnarch* or "governor" of Damascus under Aretas, who was king of Arabia Petræa, watched the gates. Too little is known of the history of these petty rulers to say with certainty how Aretas should rule Damascus, which was part of the Roman empire. Herod Antipas married a daughter of this Aretas, and then put her away for Herodias. This led to a war between Aretas and Herod; but that was five to ten years before Saul was in Damascus. Herod Antipas was banished, and Herod Agrippa succeeded him. Meanwhile Tiberius, who ordered Vitellius to make war on Aretas, died, and Caligula became emperor at Rome. It is supposed that Aretas in revolt against or by permission of Caligula included Damascus in his rule, as it had formerly belonged to the Arabian kings, and that he appointed a governor (*ethnarch*), probably a Jew who would favor the arrest of Saul. Thus the two accounts would harmonize.

25. Then the disciples . . . let *him* down . . . in a basket] Or, "but his disciples"; so the Revised Version reads, based upon a different Greek reading, supported by four of the oldest manuscripts. He must then have been proclaiming Jesus long enough to have gained quite a number of disciples as the result of his preaching. Paul says of his escape, "and through a window was I let down in a basket by the wall, and escaped his hands," 2 Cor. 11:33; so here Luke says literally "through the wall." From the two accounts it appears that the house was by the wall, having a window overhanging the wall. Such a house by the wall or the window is pointed out in Damascus, though the upper or window portion was destroyed by the Moslems in 1860. The Greek word for basket used by Luke here signifies a large grain-basket, made either of ropes or wicker-work. The same word is used in describing the feeding of the 4000, Mark 8:8, 20. But Paul in 2 Cor. 11:33 used a different word, which signifies distinctly a rope basket. If Paul was small of stature, he could easily sit in a large basket. Rahab helped the spies out of Jericho by a somewhat similar device, Josh. 2:15; and so Michal aided David also to escape, 1 Sam. 19:12.

26. when Saul was come to Jerusalem] Paul says this was "three years" after his conversion, Gal. 1:18, and that he went chiefly to see Peter. This may mean three full years, or more probably, according to a frequent usage of Oriental speech, one full year and parts of two other years. During this period he had spent some time in Arabia, as he states in Gal. 1:17, and had left and then returned to Damascus.* He tried to join the Jerusalem

Common Version.	Revised Version.
25 Then the disciples took him by night, and let *him* down by the wall in a basket.	25 but his disciples took him by night, and let him down through the wall, lowering him in a basket.
26 And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.	26 And when he was come to Jerusalem, he assayed to join himself to the disciples: and they were all afraid of him, not be-

*Saul in Arabia.—Saul's journey to Arabia is not mentioned in the Acts, but in Gal.

disciples; but they were afraid of him, and did not believe he was a disciple. They recalled him as the temple persecutor.

27. Barnabas . . . brought *him* to the apostles] Barnabas was of Cyprus, Acts 4:36, and as that was near to Cilicia, and the school of Tarsus was famous, he may have known Saul before he came to Jerusalem. Moreover, in some way not stated Barnabas had learned the facts about the conversion of Saul, and brought him "to the apostles"; two only, as Paul says, Gal. 1:18, 19. The others may have been absent on missions. To Peter and James the story of Saul's wonderful conversion was repeated by Barnabas, who also mentions the boldness of his preaching in Damascus in a way that implies a full knowledge of his labors in that city.

28. he was with them . . . at Jerusalem] Paul says he remained

Common Version.	Revised Version.
27 But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.	27 lieving that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how at Damascus he had preached boldly in the
28 And he was with them coming in and going out at Jerusalem.	28 name of Jesus. And he was with them going in and going out of Jerusalem,

1:17–19, and the explanation of it properly belongs to a work on that Epistle. Three questions, however, naturally arise concerning it here: 1. *At what point in the narrative of the Acts can this journey be placed?*

This is variously answered. Some place it—*a.* Between the two clauses of v. 19. The second clause then notes his return. This is the view advocated with much ingenuity by Pearson, and lately by Farrar, and is adopted by Lewin and Bishop Hervey. They say that Jesus retired to the wilderness at once after his baptism, and that Paul imitated his Master in this; hence v. 19 is the only one fitting this view. *b.* Heinrich, Ewald, and recently Stokes, hold substantially the same view, except that they would place the sojourn in Arabia between vs. 19 and 20, and make the "straightway" apply at once on his return. *c.* Alford would place the sojourn after v. 21, or in the first clause of v. 22, "Saul increased the more in strength." This view is adopted also by Dr. Jacobson (in *Speaker's Commentary*), Lechler (in Lange), and was proposed by Michaelis with some hesitancy. *d.* But many modern critics place it after v. 22, or in the first clause of v. 23, "many days"; so Beza, Neander, Denton, Hackett, Lumby, Spence, Gloag, Conybeare and Howson, Ellicott, W. L. Alexander, and Whedon, and Maclear doubtfully. *e.* Several urge with great force that it fits best after v. 25; so Bengel, Ebrard, Sepp, Baumgarten and Olshausen. *f.* And lastly, some declare that it is impossible to say with any certainty where it can be placed in the account in the Acts; so Dr. J. Addison Alexander, Abbott, and virtually Meyer.

The chronological dates in the margin of English Bibles place it somewhere between vs. 12 and 23, apparently after v. 22 or in the first clause of v. 23, as under *d*; and this is the prevailing view of modern scholars. On the whole, the stay in Arabia, which probably was not more than two or three months, finds its place best either in v. 19 or better still before v. 23. The "three years" of Gal. 1:18 were chiefly spent, therefore, in Damascus.

2. *Where in Arabia did Saul go?* Some suppose it was to some place quite near Damascus, that is, Auranitis; but Farrar, Howson, and Bishop Lightfoot hold that it was near Sinai, since Paul means that peninsula by Arabia in Gal. 4:25.

3. *How long was he there?* This is uncertain also. Even the "three years" of Gal. 1:18 may mean only one and parts of two other years, and not three full years. And some infer that the stay was comparatively brief, perhaps only 40 days, or at most two or three months. His object, as already stated, was doubtless to escape the fury of the Jews, and to have time for a re-study of the Scriptures, and for prayer, communion and that revelation of the Son in him which he mentions in Gal. 1:16.

for 15 days with Peter during his first visit to Jerusalem, Gal. 1:18. That this was the length of his stay in Jerusalem is usually inferred, but is by no means certain.

29. he . . . disputed against the Grecians] Or, "preaching boldly in the name of the Lord: and he spake and disputed against the Grecian Jews." These were of the same class that Stephen had disputed with, and the same word is used here as in Acts 6:9 to describe the discussion. Now the same party seek to kill Saul. They would be unusually bitter against him, no doubt, because of his change—his desertion of their views and party.

30. when the brethren knew, they . . . sent him forth to Tarsus] The disciples at Jerusalem were informed of the plot, as those at Damascus had been. They did not deem it necessary for Saul to sacrifice his life there as a martyr-witness, so they conducted him to Cæsarea. There were three cities of this name, two in Palestine, and one in Cappadocia formerly called Mayaca. The two in Palestine were sometimes distinguished as Cæsarea Philippi, the modern Banias near Mount Hermon, and the other as Cæsarea Palestina, which was on the Mediterranean, and is the one no doubt here intended. Notice that the disciples sent Saul forth "to Tarsus"; but nothing is said about his safe arrival there. In Gal. 1:21 he says he came into the regions of Syria and Cilicia; that is, he went by Antioch. Some suppose that on this journey he suffered one of the shipwrecks which he mentions in 2 Cor. 11:25.

31. the churches rest . . . were edified; . . . multiplied] Or, "So the church throughout all Judæa and Galilee and Samaria had peace, being edified." The Greek word here for "churches" is in the best texts singular, and so are the verbs of which it is the subject. The reference is to the entire "assembly" or body of the disciples, and not to separate congregations. The cause of this "peace" is supposed to be the attempt of Caligula to have a statue of himself placed in the temple at Jerusalem (see Josephus, *Antiq.* 18:8, 7; *Wars*, 2:10), which diverted the attention of the Jews from persecuting the Christians to resisting this profanation of their temple by the Romans. The "peace" means a freedom from war or persecution, whether from Jews or Romans; "being edified" refers not strictly to increase in numbers, but to growth in the knowledge of Christ and gain in spiritual power; while "was multiplied" refers to increase in the number of places to which the gospel was successfully carried, and to the gain in the number of disciples also where the gospel had been proclaimed and assemblies or churches

COMMON VERSION.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.
30 *Which* when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus.
31 Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

REVISED VERSION.

29 preaching boldly in the name of the Lord: and he spake and disputed against the [1]Grecian Jews; but they went about
30 to kill him. And when the brethren knew it, they brought him down to Cæsarea, and sent him forth to Tarsus.
31 So the church throughout all Judæa and Galilee and Samaria had peace, being [2]edified; and, walking [3]in the fear of the Lord and [3]in the comfort of the Holy Spirit, was multiplied.

[1] Gr. *Hellenists* [2] Gr. *builded up* [3] Or, *by*

formed. And this peace and growth extended throughout the three Roman districts of Palestine.

Suggestive Applications.—1. The new convert seeks Christian companions. 2. Soon as one knows Christ, there is a longing desire to tell others of him. 3. Earnestness of Christians awakens the opposition of the worldly and wicked. 4. It is right to avoid and escape from wicked persecutors. 5. It is hard to place confidence in the wonderful changes of wicked hearts. 6. It is pleasant to have the old welcome the new convert. 7. When providence closes the door in one place, the Christian may flee to another. 8. Rest is not for idleness, but for growth. 9. Christianity needs three things: *a*, Christ's peace; *b*, growth in spirituality; *c*, growth in numbers.

Peter Heals Æneas and Restores Dorcas. 9:32–43.

32. Peter . . . came down also . . . at Lydda] The history now turns again to the acts of Peter. He made a tour or tours among the disciples scattered in "all parts" (Revised Version), meaning probably all the districts of Palestine specified in v. 31. He came to the disciples, again called "saints" as in v. 13, who were at Lydda. This Hebrew town, "Lod" of 1 Chron. 8:12, was of considerable size and importance, see Josephus, *Antiq.* 20:6, 2, and about a day's journey from Jerusalem on the road to and about ten miles southeast of Joppa. It had a famous school; and "St. George," the patron saint of England, was of Lydda. It had a strong Christian church in the fourth century. It was also called Diospolis; now Ludd.

33. he found . . . Eneas, . . . sick of the palsy] Or, "for he was palsied." This man had been palsied for eight years, so that he kept his bed, or mat, for the word signifies a pallet or mat that could be rolled up. From his name it may be inferred that he was a Greek, or a Grecian Jew. He may have been a disciple, but he is not so designated in the narrative.

34. Jesus Christ maketh thee whole] Peter is careful to say that Jesus is the healer, as when the lame man was healed at the temple gate. As proof of the cure the man was to "make" or roll up his bed. The command in Greek sounds almost like an intended play upon the words; in English it might be rendered, "the Saviour Christ saves thee."

35. all . . . at Lydda and Saron . . . turned to the Lord] "Sharon," having the article before it, probably refers to the plain or district around Lydda. The miracle had a wonderful and wide-reaching effect, convincing

Common Version.	Revised Version.
32 ¶ And it came to pass, as Peter passed throughout all *quarters*, he came down also to the saints which dwelt at Lydda.	32 And it came to pass, as Peter went throughout all parts, he came down also
33 And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy.	33 to the saints who dwelt at Lydda. And there he found a certain man named Æneas, who had kept his [1]bed eight
34 And Peter said unto him, Eneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.	34 years; for he was palsied. And Peter said unto him, Æneas, Jesus Christ healeth thee: arise, and make thy bed. And
35 And all that dwelt at Lydda and Saron saw him, and turned to the Lord.	35 straigt tway he arose. And all that dwelt at Lydda and in Sharon saw him, and they turned to the Lord.

[1] Or, *pallet*

the people of that region of the truth Peter preached, so that "all," used in the sense of the great mass of the inhabitants, a common usage in historic narration, became disciples.

36. at Joppa a certain disciple named Tabitha] Here it is expressly stated that this woman was a disciple; the Greek word is feminine; not elsewhere in the New Testament. Tabitha was her Hebrew name, meaning "gazelle," and Dorcas was the Greek translation of the name, and means the same. Joppa, now Jaffa or Japho, was then as now the chief sea-port of Jerusalem; frequently mentioned in the Old Testament. See Josh. 19:46; Ezra 3:7; Jonah 1:3. It was also noted in Greek legends. It became noted for a nest of pirates. It is still a flourishing city, having from 8000 to 10,000 population. There was a church already at Joppa, see v. 38. This disciple may have been so named from her beauty, which also well befitted her character; for she had abounded in good works and in deeds of charity.

38. they sent unto him two men, . . . to come] This was an unusual delay in burial, for these hot eastern countries. But Peter was only nine or ten miles away. It is obvious enough why they entreated Peter, "Delay not to come." But it is not so clear what they expected from him. The literal form of their message, "Come on unto us," to help us also as you have helped Æneas, implies that having heard of the healing of Æneas they may have expected that he could restore Dorcas. Yet their mourning suggests that they wanted Peter's sympathy and counsel in their sorrow; for at once, on his arrival, they were showing the garments which Dorcas had made for the poor. They took him to the upper chamber, where the body lay after it had been washed preparatory to burial.

40. Peter put them all forth, and kneeled down, and prayed] The noise, crying, confusion and sometimes screaming of Oriental mourners would make it needful to clear the room, to have opportunity to pray without

COMMON VERSION.

36 ¶ Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not delay to come to them.

39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled down, and prayed; and turning *him* to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

REVISED VERSION.

36 Now there was at Joppa a certain disciple named Tabitha, who by interpretation is called [1]Dorcas: this woman was full of good works and almsdeeds which
37 she did. And it came to pass in those days, that she fell sick, and died: and when they had washed her, they laid her
38 in an upper chamber. And as Lydda was nigh unto Joppa, the disciples, hearing that Peter was there, sent two men unto him, intreating him, Delay not to
39 come on unto us. And Peter arose and went with them. And when he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she
40 was with them. But Peter put them all forth, and kneeled down, and prayed; and turning to the body, he said, Tabitha, arise. And she opened her eyes; and when she saw Peter, she sat up.

[1] That is, *gazelle*.

interruption. So Jesus did at the raising of Jairus' daughter, Mark 5:40, a scene which Peter had witnessed. This detail is noticed, and also that he kneeled in prayer; yet the words of the prayer are not given. There are at least three other instances of kneeling in prayer mentioned in the Acts. Stephen kneeled in prayer when they were stoning him, Acts 7:60; Paul kneeled to pray with the Ephesian delegates at Miletus; and kneeled and prayed on the beach at Tyre, Acts 20:36; 21:5. Then Peter turned to the body and spoke. As he here used her Hebrew name, it is supposed that he used the Hebrew or Aramaic in speaking to her, Tabitha cumi; thus his words were almost the same as those of Jesus when he called Jairus' daughter back to life: "Talitha cumi." The little touches in this narrative are worthy of special note, for they incidentally reveal a naturalness and truthfulness in the narrative, blended with simplicity, but adding nothing to gratify curiosity. Peter put the noisy mourners out, kneeled, prayed, turned toward the body, spoke; Dorcas opened her eyes, saw Peter, sat up. Here are seven particulars; graphic, brief; no display, no wonder expressed; the narrative has the simplicity and dignity befitting this revelation of divine power.

41. he presented her alive] Peter extended his hand, to help her up. This too was like his Master in raising Jairus' daughter, Mark 5:41. Then he, "calling the saints and widows," "presented her alive." They were to be witnesses that she was alive, as they also could witness that they had seen her dead. The result was that which miracles were intended to produce. It called attention to the new faith: all Joppa knew of it; they heard of the mission of Jesus; many accepted him as the Messiah, "believed on the Lord," that is, the Lord Jesus Christ.

43. he tarried many days . . . with one Simon] This fact is mentioned to connect it with the account respecting Cornelius. But the trade of a tanner was an abomination to a Jew. A Jewess could get a divorce from a husband who became a tanner, Mishna 7, 10. Peter rested here for some time, waiting for the next call, which did not come until he was divinely taught that the Gentiles were also called of God to the new faith. With this new light he was fitted for new work.

Suggestive Applications.—1. The rapid spread of Christianity was due to peace, consecration and activity. 2. It carried benevolence, gifts for the poor, hospitals, orphans' homes, almshouses, relief and comfort for body and soul. 3. It employed and elevated woman. 4. Supernatural power attested its truth. 5. All its good works aim to turn men to the Lord.

Visions of Cornelius and of Peter. 10:1-16.

The history now presents one of the greatest crises in the early history of

Common Version.	Revised Version.
41 And he gave her *his* hand, and lifted her up; and when he had called the saints and widows, he presented her alive.	41 And he gave her his hand, and raised her up; and calling the saints and wid-
42 And it was known throughout all Joppa; and many believed in the Lord.	42 ows, he presented her alive. And it became known throughout all Joppa: and
43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.	43 many believed on the Lord. And it came to pass, that he abode many days in Joppa with one Simon a tanner,

BAZAAR OR MARKET AT MODERN JOPPA. (*From a Photograph.*)

The bazaar is near the Jerusalem gate. The house of Tabitha was shown on the [illegible] old church of St. Peter, south of the town. Since the 17th century the Greeks have pointed it out at some old walls east of the town.

TRADITIONAL HOUSE OF SIMON THE TANNER, AT JOPPA. (*From a Photograph.*)

The Latin Hospice or monastery claims to be upon the site of the house of Simon the tanner. It is in the west central part of the town; other spots are shown as the site also. The tanyards are now south of the city, beyond the Jewish cemetery.

Christianity. Some Gentiles might join God's people, but hitherto they must do it by first becoming proselytes to Judaism. The preaching of Peter to Cornelius and his household opened a wide door for all non-Jews to enter the assemblies of God's people direct; a door which had been practically closed for nearly two thousand years, or from the call of Abram. As the call of Abram was an act of God, so a succession of providential acts and calls introduced the calling of the Gentiles. So important was this event that two distinct accounts of the conversion of Cornelius are given in the Acts: one by Luke himself; and the other by Peter in his defence of his conduct before the apostles and disciples at Jerusalem, which Luke reports.

ANALYSIS.—The two accounts of the conversion of Cornelius which introduced the calling of the Gentiles are in Acts 10 : 1 to 11 : 18. Cornelius praying sees an angel, who tells him to send for Peter, vs. 1–6; he sends for Peter, vs. 7, 8; Peter praying has a vision of a great net full of clean and unclean beasts, and is taught not to despise the Gentiles, vs. 9–16; the messengers of Cornelius call for Peter, who is directed by the Spirit to go with them, vs. 17–22; he goes—Cornelius tells why he sent for Peter—Peter preaches Christ to him and his household—they receive the baptism of the Holy Spirit, and then of water, vs. 24–48; Peter is accused of mingling with the Gentiles—in his defence he narrates the succession of providences which led him to preach to Cornelius, and the result—his conduct is approved, vs. 1–18.

1. Cornelius, a centurion of . . . the Italian *band*] The name is Roman, and of note. Possibly he was of the noble Cornelian *gens* or family; but there were plebeians of this name, since Cornelius Sulla gave 10,000 bondmen their freedom and called them after his own name, Cornelii. Cornelius was a Roman centurion (one hundred), the captain of the sixth part of a Roman cohort, the latter consisting of 600 to 1000 soldiers; hence centurion primarily meant captain of one hundred. His company was called the Italian company, or cohort; that is, it was made up of soldiers that had been born or enlisted in Italy. Later, in the time of Nero, there was an Italian legion also. The company was stationed at Cæsarea, a city on the Mediterranean Sea, about 30 miles north of Joppa and 50 miles in an air line northwest of Jerusalem. It was the Roman capital, or residence of the procurators of Judæa, Pilate, Felix, and Festus, who required military guards. As the soldiers from the provinces could not always be trusted in times of popular trouble, this body of troops was known as the Italian cohort. Such troops are mentioned by Josephus, *Wars*, 2 : 13, 6, and by Tacitus, *Hist.* 1 : 59, 64. Luke also mentions another military company called the Augustan band or cohort, Acts 27 : 1. Cornelius had four remark-

COMMON VERSION.

CHAP. X.—There was a certain man in Cesarea called Cornelius, a centurion of the band called the Italian *band*,
2 *A* devout *man*, and one that feared God with all his house, which gave much alms to the people, and prayed to God always.

REVISED VERSION.

10 Now *there was* a certain man in Cæsarea, Cornelius by name, a centurion of
2 the band called the Italian [1]band, a devout man, and one that feared God with all his house, who gave much alms to the

[1] Or, *cohort*

able traits of character: 1, he was devout; 2, he feared God; 3, he was benevolent; 4, he was prayerful; yet he does not appear to have had peace of soul: he longed for the comfort and peace of the gospel of Jesus Christ. He seems to have turned from coarse idolatry to worship God by prayer, and in these other ways stated; but there is no evidence that he was a Jewish proselyte. He surely had not been circumcised: he was a real Gentile.

3. He saw in a vision] This was not a dream, nor was he in a trance like Peter, but he was like Peter praying. The difference between a vision and a trance may not be easy to define. The Greek word means something which appears distinctly to the sight. There was no suspension or partial closing of the outward avenues of sense, as in a trance or a dream. The spectacle or sight was "evidently" or "openly" clear, that is, a direct sight; the powers of sight in their normal condition. See also under v. 10. The "ninth hour" corresponded nearly to our three o'clock, the customary hour for evening prayer and of Jewish sacrifice. The messengers sent to Peter spoke of an angel; Cornelius does not call him "an angel," but describing the scene to Peter he says, "a man stood before me in bright apparel," v. 30. He was recognized by his appearance as a messenger of God to him. The messenger called Cornelius by his name.

4. What is it] The sudden appearance of the man in shining garments startled the Roman officer. In response to the call of his name, he asked, with apparent timidity, "What is it, Lord?" The Greek word for Lord is also the one for "Master" or "Sir." It is likely Cornelius used it in a reverential sense, since he must have regarded the strange visitor as a messenger from God to whom he had been praying. The messenger promptly and kindly answers, "Thy prayers and thine alms are gone up for a memorial before God." This worship of God was accepted. The two forms, prayers and gifts, were a "memorial." Speaking after the thought of man, they were alike reminders to God of the offerer and of his needs. Now the prayers are to be answered. So offerings are called a "sweet savor," Lev. 2:2; 5:12; 6:15. In the apocryphal book of Tobit the angel says, "I did bring the remembrance of your prayers before the Holy One," Tobit 12:12.

5, 6. send men to Joppa, . . . for . . . Simon] Peter was resting or waiting in Joppa, where he had raised Dorcas to life, 9:36. Note the several particulars in the directions. The Jewish name, Simon, and the added name, Peter, are given, so the man is minutely described. Then the city where he is, the name and occupation of the person with whom he is temporarily

COMMON VERSION.

3 He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius.
4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.
5 And now send men to Joppa, and call for *one* Simon, whose surname is Peter:
6 He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.

REVISED VERSION.

3 people, and prayed to God alway. He saw in a vision openly, as it were about the ninth hour of the day, an angel of God coming in unto him, and saying to
4 him, Cornelius. And he, fastening his eyes upon him, and being affrighted, said, What is it, Lord? And he said unto him, Thy prayers and thine alms are gone up for a memorial before God.
5 And now send men to Joppa, and fetch
6 one Simon, who is surnamed Peter: he lodgeth with one Simon a tanner, whose

staying, "Simon, the tanner," an occupation unclean to the Jews. Then he added the general location of the house—"by the sea side" and probably outside the city. With these minute directions the messengers of Cornelius could readily find Peter. But was not Philip the evangelist in Cæsarea? Acts 8:40. Why not call Philip? We do not certainly know. It is reasonable to think, however, that as this was a crisis in the history—the opening of the door to the Gentiles—an apostle would be the suitable instrument; and to give it authority with Jewish disciples, it was best that it should be Peter, the leader of the band and one of the strongest in Jewish prejudices. The last clause of v. 6, "he shall tell thee what thou oughtest to do," is not found in the four oldest and best existing manuscripts, and the corresponding clause at the close of v. 32 is omitted in three of these manuscripts; hence these clauses are not in the Revised Version. Yet the same fact is expressed even more explicitly in Peter's own account of the event at Jerusalem, Acts 11:14, and there it is of unquestioned authority.

7. he called two of his household servants, and a devout soldier] The angel, having spoken his message, "departed," apparently as a man would walk away. It is not said that he "vanished" as Jesus did after his resurrection, Luke 24:31; but he went away. Cornelius promptly appointed suitable messengers to find Peter. These were two house servants, and one devout soldier as guard. The servants were probably "devout" like the soldier, though that is not stated. They appear to have started that evening, and would be able to reach Joppa, 30 miles away, the next day soon after midday.

9. Peter went up upon the housetop to pray] As these messengers were providentially coming near to Joppa, an unusual experience providentially prepared Peter to receive their message. Notice the intentional emphasis put upon the providential occurrence of the events at the same time. The flat roofs of eastern houses made the housetop a convenient place for rest and for worship. Samuel met Saul there, 1 Sam. 9:25, 26. Compare Matt. 10:27; Luke 17:31, with Jer. 19:13; Zeph. 1:5. In the latter passages the worship was idolatrous; but it illustrates the fact that the housetop was used for worship. The "sixth hour," or midday, was one of the hours for Jewish prayer; Daniel prayed three times a day, Dan. 6:10.

10. he fell into a trance] Peter appears to have fasted all that morn-

COMMON VERSION.	REVISED VERSION.
7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;	7 house is by the sea side. And when the angel that spake unto him was departed, he called two of his household-servants, and a devout soldier of them that waited
8 And when he had declared all *these* things unto them, he sent them to Joppa.	8 on him continually; and having rehearsed all things unto them, he sent them to Joppa.
9 ¶ On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour:	9 Now on the morrow, as they were on their journey, and drew nigh unto the city, Peter went up upon the housetop
10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,	10 to pray, about the sixth hour: and he became hungry, and desired to eat: but while they made ready, he fell into a
11 And saw heaven opened, and a certain	11 trance; and he beholdeth the heaven

ing, preparatory to a season of prayer. While so engaged he fell into a "trance"; the Greek word is ἔκστασις, from which comes the English word ecstasy. The bodily senses were dormant or inactive, so that the vision was unlike that seen by Cornelius, whose bodily senses were active and awake. Peter had a mental vision, but not a dream, for the trance differs from the dream. Chrysostom describes it as "the soul seemingly withdrawn from the body." See 2 Cor. 12:1–3.

12. all manner of fourfooted beasts . . . creeping things] Notice the Revised reading of vs. 11 and 12. Read "a certain vessel descending, as it were a great sheet, let down by four corners upon the earth." This sheet signified the whole world, the four quarters of the earth; so Augustine suggested. The emphasis in v. 12 is on "all manner" of animals, clean and unclean. Three great groups are named: fourfooted beasts, creeping things, and birds. The best texts omit "wild beasts," which the Revised Version follows. These three great groups were in the sheet, and "all kinds" of each group.

14. I have never eaten any thing . . . common or unclean] Peter appears to have been in a kneeling or prostrate attitude in prayer. The voice called to him to rise; kill, and eat. The order was clearly understood to be that Peter was to eat any of the creatures before him, without discrimination. As all kinds were there, many were unclean: for example, the camel, coney, hare and hog, among fourfooted beasts; the eagle, vulture, hawk, raven, owl, stork and swan, among birds; and among creeping things there were few that were allowed for food under the Mosaic law. See Lev. 11:1–22. Peter had always scrupulously observed the Levitical law. The Jews then as now had a horror of eating flesh of unclean animals; even now they procure meat of their own butchers only. The animals forbidden to be eaten by the Levitical law were therefore called "common and unclean."

15. What God hath cleansed, . . . call not thou common] This was the lesson of the vision: that was clear; but the application of it was not yet clear to Peter. Compare Christ's words, Matt. 15:11. "This was done thrice." Does this mean that the whole vision was repeated three times, or that the voice gave the command three times? Some answer, as Alexander, that the whole scene was thrice repeated; but the majority of Biblical

Common Version.	Revised Version.
vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:	opened, and a certain vessel descending, as it were a great sheet, let down by four
12 Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.	12 corners upon the earth: wherein were all manner of fourfooted beasts and creeping things of the earth and fowls
13 And there came a voice to him, Rise, Peter; kill, and eat.	13 of the heaven. And there came a voice
14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.	14 to him, Rise, Peter; kill and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common
15 And the voice *spake* unto him again the second time, What God hath cleansed, *that* call not thou common.	15 and unclean. And a voice *came* unto him again the second time, What God hath cleansed, make not thou common.
16 This was done thrice: and the vessel was received up again into heaven.	16 And this was done thrice: and straightway the vessel was received up into heaven.

scholars understand that the voice (ἐγένετο) came three times to emphasize the lesson. Thus the charge to feed my sheep was thrice repeated, John 21:15–17. The clause "the vessel was received up into heaven," taken with vs. 11 and 15, seems to be conclusive proof that the sheet or vessel was let down and taken up only once; but the charge, "What God hath cleansed, make thou not common," literally, "do not thou defile," was thrice repeated. Peter was to learn that all nations might be admitted to the kingdom of God, and that too without forcing them to be first circumcised or to become proselytes to the Jewish faith.

SUGGESTIVE APPLICATIONS.—1. God has worshippers in places and positions unexpected by us. 2. Prayer and almsgiving are good signs of true worshippers. 3. God knows our names, homes, and wants. 4. The breadth and variety of God's ways and works often surprise us. 5. God has new revelations of truth when needed. 6. The waiting soul is enlightened and helped. 7. The praying soul is in a frame to receive new light.

PETER'S MISSION TO CORNELIUS. 10:17–48.

17. while Peter doubted . . . what this vision . . . should mean] Or, "while Peter was much perplexed in himself what the vision which he had seen might mean." It was the application, or the spiritual meaning, of this object lesson which he found it difficult to understand. But Luke means to point out the providential occurrences, which came close together and offered a key to the solution. For while Peter was thus at a loss to know what to think, the three messengers stood at the gate of his lodgings. They had found the right house by inquiry; and they called for one Simon, surnamed Peter. The solution of his perplexity was there already, but he did not yet know it. The writer takes pains to have his readers see the close providential connection of these successive steps in the narrative. Peter soon after saw clearly that these were all providential and designed coincidents controlled by God's hand.

19, 20. three men seek thee . . . go with them] The Spirit informed Peter that three men were seeking him. How this was done, whether by audible voice or by mental impression, is not stated. He was commanded further to arise, get down from the housetop and go with them without questioning: for the Spirit had sent them. He soon learned that it was a

COMMON VERSION.	REVISED VERSION.
17 Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate,	17 Now while Peter was much perplexed in himself what the vision which he had seen might mean, behold, the men that were sent by Cornelius, having made in-
18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.	18 quiry for Simon's house, stood before the gate, and called and asked whether Simon, who was surnamed Peter, were
19 ¶ While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.	19 lodging there. And while Peter thought on the vision, the Spirit said unto him,
20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.	20 Behold, three men seek thee. But arise, and get thee down, and go with them, nothing doubting: for I have sent them.

call from a Gentile. The truth began to dawn upon Peter's mind. Such a radical change in religious customs established for 2000 years could not be easily made in any Jewish mind. The hesitation and wonder of Peter, so unusual to him, exalt the force of the divine command that enjoined the change and introduced the calling of the Gentiles. The two visions of Cornelius and of Peter concurred in teaching the same truth: God calls Jews and Gentiles to repentance.

21. I am he whom ye seek: what *is* the cause] Notice the clause "which were sent unto him from Cornelius" is omitted in the Revised Version. Peter probably came down the outside stairway and suddenly stood before the men; and announcing that he was the man they sought, promptly asked why they had come for him. Peter was wholly ignorant as yet of the reason of their coming. He had learned three things: 1, that God was about to teach him some new truth, but the precise character of it was dimly seen; 2, that the Spirit had sent these men; 3, that he was to go with them. The reason of their coming Peter could learn from the men; the light that would throw upon the vision was gradually to appear clearer and clearer to him.

22. Cornelius the centurion, . . . was warned . . . to send for thee] Here again the providential ordering of events is forcibly stated. This centurion was clearly a Gentile, but he was esteemed by Jews; he feared God; a holy angel had warned him to send for Peter, and to hear some message. It must at once have been clear to Peter that this was a call to proclaim Jesus to this Gentile. He saw enough now of the meaning of the trance to receive the Gentile messengers and to lodge them for the night. This was the first step towards laying aside his Jewish prejudices. Meantime he could reflect upon the best way to respond to this call. He prudently arranged for a delegation of Jewish disciples to go with him, both for counsel and as witnesses, no doubt. Compare Acts 11:12, where it said that six went with him, with 10:45, where it is stated "they of the circumcision which believed . . . as came with Peter"; see also 10:46. This is conclusive proof that Peter took Jews with him as companions to visit Cornelius, but they were Jews who had accepted the new faith; six chosen men.

24. Cornelius waited for them] Or, "was waiting for them." They

Common Version.

21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what *is* the cause wherefore ye are come?

22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by a holy angel to send for thee into his house, and to hear words of thee.

23 Then called he them in, and lodged *them*. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after they entered

Revised Version.

21 And Peter went down to the men, and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?

22 And they said, Cornelius a centurion, a righteous man and one that feareth God, and well reported of by all the nation of the Jews, was warned *of God* by a holy angel to send for thee into his house, and

23 to hear words from thee. So he called them in and lodged them.

And on the morrow he arose and went forth with them, and certain of the brethren from Joppa accompanied him.

24 And on the morrow [1]they entered into

[1] Some ancient authorities read *he*.

returned to Cæsarea the fourth day after Cornelius sent the messengers, v. 30. He could readily tell about the time it would require for his messengers to reach Joppa and for them to return with Peter. So Cornelius gathered his relatives and friends, the former doubtless of his own household, and the latter probably those who had some sympathy with his religious views and worship, perhaps intimating that God was about to answer his prayers. The "many" of v. 27, gathered, may have been the result of some previous work of grace among Gentiles, as Alexander supposes. Yet this is not stated. As it is common in Oriental lands for a man like Cornelius to gather a company to aid in welcoming a messenger on some important matter, so it is quite probable that this company was gathered as a mark of respect, since Cornelius was naturally looking for a messenger of higher authority than an angel; for the angel had directed this person to be sent for as competent to tell what God was ready to do. The expectation of such a messenger by so important a man as a centurion would bring "many."

25. Cornelius . . . fell down . . . and worshipped *him*] Cornelius regarded Peter as a messenger from God, and thus one to whom he should do homage and worship. That it was religious worship, and not mere homage, that he offered is clear from Peter's reply. Peter "raised him up," saying, "Stand up; I myself also am a man," implying that the homage Cornelius was offering was not due to any man, but to God alone. Compare the words of the angel to John in Rev. 22:9, and of Paul to the Lystrians, Acts 14:15.

27. as he talked with him] These words imply a conversation of some length. The meeting that followed it would lead us to suppose that they were considering what was the best way to present the evidences of this providential call to the assembly. There was a large number; how large the narrative does not state.

28. it is an unlawful thing for . . . a Jew] Or, literally, "You understand how unallowable it is for a man, a Jew, to unite himself or come near to one of another race." The Mosaic law did not explicitly forbid a

Common Version.	Revised Version.
into Cesarea. And Cornelius waited for them, and had called together his kinsmen and near friends.	Cæsarea. And Cornelius was waiting for them, having called together his kinsmen
25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped *him*.	25 and his near friends. And when it came to pass that Peter entered, Cornelius met him, and fell down at his feet, and wor-
26 But Peter took him up, saying, Stand up; I myself also am a man.	26 shipped him. But Peter raised him up,
27 And as he talked with him, he went in, and found many that were come together.	27 saying, Stand up; I myself also am a man. And as he talked with him, he went in, and findeth many come to-
28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.	28 gether: and he said unto them, Ye yourselves know [1] how that it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation; and *yet* unto me hath God shewed that I should not call any man common
29 Therefore came I *unto you* without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?	29 or unclean: wherefore also I came without gainsaying, when I was sent for. I ask therefore with what intent ye sent

[1] Or, *how unlawful it is for a man &c.*

Jew to come to one of another race. Peter is very careful, by his choice of a word, not to say that it did. The Greek for "unlawful," ἀθεμιτον, means strictly "not allowable" rather than "unlawful." Peter reminds his Gentile hearers that they were aware of the venerable custom of the Jews which prevented them from uniting or being familiar companions with foreigners. This was a notorious fact. This Jewish custom had been built upon what they conceived to be the spirit of the Old Testament, though no passage explicitly stating it could be found. Even Juvenal holds them up to ridicule in his satires, saying the Jews would not show the way to any one who was not of their religion, *Sat.* 14:103. This venerable custom you know, Peter tells them; but God has showed me, he adds, "that I should not call any man common or unclean." The lesson of the vision on the housetop is now clear to him, and its application also. Thus I came without questioning when you sent for me. This explains that my prejudice has been removed by a direct revelation from God. Now why have you sent for me?

30. Cornelius said, Four days ago] This statement of Cornelius has been read and interpreted several ways, partly due to different readings of the Greek text. The Revised English Version is obscure; the revised Greek text may be rendered literally, "From the fourth day until this very hour, the ninth, [I was] praying in my house; and behold a man stood in my presence in bright garments." This omits "was fasting" before I and the "and" after hour. The meanings given of the old text are mainly—1, that he had fasted four days before the angel came: so Neander and DeWette; 2, that four days ago he was fasting until this hour: so Chrysostom, Erasmus, Beza, Grotius, Bengel, Meyer, and others. The Revised Greek text as rendered in the Revised English Version is not clear; but the Greek appears to mean that four days before, Cornelius was praying until the ninth hour, the very hour of the day which it was when he was speaking to Peter. The fact which Cornelius would make clear in any case is that while at prayer at the usual evening hour of prayer, a bright messenger claiming to bring a message from God appeared to him, and told him to send for Peter. Bishop Hervey, in *Pulpit Commentary*, supposes that "this hour" means the sixth hour or midday, as in v. 9. But this is based on an erroneous idea of the distance from Joppa to Cæsarea, which he says is "fifteen miles"; so that, starting at 5 or 6 A.M., they would be at the end of their journey by 11 or 12 A.M. The distance is, however, 30 miles, and Peter could not have reached Cæsarea until late in the day, so that "this hour" should be "the ninth," v. 3, at least, or between 3 and 6 P.M.

Vs. 31, 32 repeat the statements given in vs. 4-6, and are there explained.

Common Version.	Revised Version.
30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,	30 for me. And Cornelius said, Four days ago, until this hour, I was keeping the ninth hour of prayer in my house; and behold, a man stood before me in bright
31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.	31 apparel, and saith, Cornelius, thy prayer is heard, and thine alms are had in re-
32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged	32 membrance in the sight of God. Send therefore to Joppa, and call unto thee Simon, who is surnamed Peter; he lodg-

33. thou hast well done that thou art come] Cornelius accepted the command as from God, and "forthwith" sent for Peter. He also commends Peter's promptness in coming; and especially, perhaps, in view of the known strong prejudices of the Jews. The events that led to the call from Cornelius and the coming of Peter having thus been clearly shown to have been of God's ordering, Cornelius now says that in view of all these strange and providential circumstances, "we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord," R. V. It was the message which God had sent through Peter that Cornelius wanted to hear. What response had God made to a Gentile's prayer?

34. I perceive that God is no respecter of persons] Peter does not mean that God makes no discrimination between good and bad persons, nor that an idolater or a disbeliever is just as acceptable to God as a godly person. But he means that a person of any nation, race, color or creed who fears God and worketh righteousness is acceptable to God without respect to his race, nation, color or outward condition. This truth Peter now perceived, as v. 35 clearly explains—1, from his own vision on the housetop; and 2, from the account Cornelius gave of the appearance of the angel. It was an old truth. See Deut. 10:17; 2 Chron. 19:7. The black man is not rejected of God because he is black, nor the white man accepted because he is white; the Mohammedan, Buddhist, Confucian or pagan is not discriminated against because either was born in that state rather than in a Christian home. If either of these will fear God and work righteousness, he will be acceptable to God, as was Cornelius; yet he will need to hear of remission of sins through believing on Jesus Christ also, as Cornelius did. See 1 Cor. 12:13; Gal. 3:28; Eph. 2:13, 18. God is no respecter of castes, races, social position; persons of any position, race or color, who truly worship him, will be accepted without regard to those outward conditions.

36. The word which *God* sent] The meaning of the three verses 36–

COMMON VERSION.

in the house of *one* Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

34 ¶ Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons:

35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

36 The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)

37 That word, *I say*, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached;

38 How God anointed Jesus of Nazareth

REVISED VERSION.

eth in the house of Simon a tanner, by
33 the sea side. Forthwith therefore I sent to thee; and thou hast well done that thou art come. Now therefore we are all here present in the sight of God, to hear all things that have been commanded
34 thee of the Lord. And Peter opened his mouth, and said,

Of a truth I perceive that God is no re-
35 specter of persons: but in every nation he that feareth him, and worketh right-
36 eousness, is acceptable to him. [1]The word which he sent unto the children of Israel, preaching [2]good tidings of peace
37 by Jesus Christ (he is Lord of all)—that saying ye yourselves know, which was published throughout all Judæa, beginning from Galilee, after the baptism
38 which John preached; *even* Jesus of Nazareth, how that God anointed him with the Holy Spirit and with power: who went about doing good, and healing all

[1] Many ancient authorities read *He sent the word unto.* [2] Or, *the gospel*

38 is obscure, owing to an involved construction in both of the English versions. Meyer suggests that there are three objective words or phrases depending on the words "ye yourselves know": 1, "the word," v. 36; 2, "that word" or "the saying," v. 37; 3, "Jesus of Nazareth," v. 38. The Greek for "that word" or "the saying" of v. 37 is not the same as for "the word" in v. 36, but refers to the report or subject that was spoken of. Thus the three objective phrases imply three things: 1, the message; 2, the subject-matter of the message; 3, and specify Jesus as the subject of the message. These three then point substantially to the same thing. The "word" or promise of the Messiah was proclaimed to Israel, a promise of peace. Of this promise of the Messiah the Gentiles had known, since the mission of Jesus, the Galilæan teacher, and of John the Baptist was talked of and known to all the people all over Palestine; his miracles of healing, casting out demons and doing good causing the report of his work to reach every part of the land, convincing the people that God was with him.

39. we are witnesses] Peter said to Cornelius and his company, "ye know" of all these things by common report; but "we are witnesses of all things which he did." Cornelius and his friends were not in the condition of pagans, who never had heard anything of Christ or of God. You heard of them; but we saw them: we know them at first hand; so that we are competent witnesses. We know when, where, to whom and under what circumstances all these things which you have heard about were done. The Jews, in whose country and chief city these good and wonderful works were done, slew this Jesus of Nazareth, "hanging him upon a tree." Compare Acts 5:30, where Peter used the same expression.

40. Him God raised up the third day] Notice the strong expression that follows: "and gave him to be made manifest, not to all the people, but unto witnesses that were chosen before of God," R. V. It was not so much that he "shewed him openly" as that God made the resurrection clear by many proofs, and appointed witnesses, who had a peculiar fitness to bear this testimony, for they had known him intimately for three years, and could not be deceived as to his identity. These witnesses "did eat and drink with him [Jesus] after he rose from the dead." Compare Luke 24:30, 31, 41, 43 and John 21:12, 13.

42. he commanded us . . . to testify that it is he . . . the Judge]

Common Version.	Revised Version.
with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.	that were oppressed of the devil; for God
39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:	39 was with him. And we are witnesses of all things which he did both in the country of the Jews, and in Jerusalem; whom also they slew, hanging him on a tree.
40 Him God raised up the third day, and shewed him openly;	40 Him God raised up the third day, and
41 Not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead.	41 gave him to be made manifest, not to all the people, but unto witnesses that were chosen before of God, *even* to us, who did eat and drink with him after he rose
42 And he commanded us to preach unto	42 from the dead. And he charged us to preach unto the people, and to testify that this is he who is ordained of God

This charge left the apostles no discretion: they must proclaim the facts first to Jewish people. They must proclaim also that this risen Jesus is appointed of God to be the Judge of the living and of the dead. The last phrase covers all past and all present beings. It does not here, as in some other places, designate saints and sinners, but all generations past, present and to come.

43. all the prophets witness, that through his name] Jesus is the Judge, but he is also the Saviour, for "every one that believeth on him shall receive remission of sins." This was the chief aim and end of Peter's address. How can man receive remission of sins? is the great question of every soul, in Christian and pagan lands. It may be said that this was very fragmentary and brief instruction to produce such wonderful results. But it is quite clear that only a condensed report of Peter's address is given, merely an outline, or the substance of it. Viewed in this light, surely the essential truths of the gospel are here presented.

44. While Peter . . . spake . . . the Holy Ghost fell on all] The narrative implies that Peter had not completed his address, but that it was interrupted by the unexpected gift of the Spirit. This is confirmed by his report of the scene in Acts 11:15; for he says, "as I began to speak." He had planned to speak more fully to these Gentiles, but it was not necessary. The Pentecostal scene was repeated here in this Gentile audience.

45. they of the circumcision . . . were astonished] Or, "amazed," as in Acts 8:9, 11, 13. From this point on Luke refers to the two classes of disciples, Jewish and Gentile. The Jewish disciples that had come with Peter were amazed because the Gentiles received this gift of the Holy Spirit, which was proved by the power to speak with tongues in praise of God, as the Jewish disciples at Jerusalem had done about ten years before on Pentecost. If the audience had been Jews, they would not have been so amazed, for that had been for ten years quite a familiar experience. But here was a Gentile Pentecost. What could this mean? These persons were of the uncircumcision. Is this gift to come upon the heathen, without first complying with the law of Moses? No wonder they were amazed. Is it meant that Gentiles are to share in the blessings of the Holy Spirit, the same as the

COMMON VERSION.

the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead.

43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

44 ¶ While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak with tongues, and magnify God. Then answered Peter,

REVISED VERSION.

43 *to be* the Judge of quick and dead. To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins.

44 While Peter yet spake these words, the Holy Spirit fell on all them who heard
45 the word. And they of the circumcision who believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of
46 the Holy Spirit. For they heard them speak with tongues, and magnify God,

chosen people, the Jews? This was a radical revolution in Jewish Christian ideas; it was amazing and hard to grasp.

47. Can any man forbid water, that these . . . be baptized] As God had baptized these Gentiles by the Holy Spirit, was any man able to forbid water baptism to them? Those upon whom the Spirit descended on the day of Pentecost had been baptized, and Peter made repentance and baptism with water, conditions of the gift of the Holy Spirit on that day. See Acts 2:38. In Samaria the converts were baptized with water, but did not receive the gift of the Holy Spirit until after the apostles came and prayed for them and laid their hands on them, Acts 8:15–17. But these Gentiles received the gift of the Holy Spirit before they were baptized and before they had been prayed for, or the hands of apostles or believers had been laid upon them. Yet Peter did not neglect the outward baptism which was a sign of the greater gift already bestowed. It is the only recorded instance of the gift of the Spirit previous to outward baptism. God does not bind himself in his gifts to one fixed order.

48. he commanded them to be baptized in the name] Why did not Peter baptize them himself? Who did baptize them? The record does not state. Paul refrained from baptizing for good reasons, as may be inferred from his letter to the Corinthians, 1 Cor. 1:14-17. Peter may have acted from a similar motive. Did the companions of Peter baptize the Gentiles? That seems probable. Were these companions of Peter evangelists or deacons, or were they laymen only? The Scriptures are silent: the question was not deemed of sufficient importance to answer. Peter spent "certain days" with these Gentile disciples, mingling, no doubt, freely and eating with them while instructing them more fully in the new faith.

Suggestive Applications.—1. God appoints human agents to declare salvation to the race. 2. He prepares them in providential ways for their work. 3. Those who keep their minds in a receptive state will receive all needed views of his will and word. 4. When Gentile souls seek God, he reveals himself to them. 5. Christian workers should be ready to be led of God into new fields of work and into new views of his truth. 6. The works of God should lead non-Christians to Christianity. 7. Christ must be proclaimed and accepted to gain remission of sins. 8. God does not discriminate against any because of race, birth, color, or accidents of education, or other outward circumstances. 9. His salvation is free alike to all who will accept of it. 10. Believers are witnesses of the simple facts that Jesus died, and rose again to save sinners. 11. When God accepts of seekers by giving them the Holy Spirit, Christians should not exclude them from his church.

Common Version.	Revised Version.
47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?	47 Then answered Peter, Can any man forbid the water, that these should not be baptized, who have received the Holy
48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.	48 Spirit as well as we? And he commanded them to be baptized in the name of Jesus Christ. Then prayed they him to tarry certain days.

PETER JUSTIFIES HIS PREACHING TO GENTILES. 11:1–18.

Peter could not preach long to the Gentiles with success before the report of his doings would reach Jerusalem. He would then be required to explain and defend his course. This he prudently did; taking with him the six Jewish Christians who went with him from Joppa to Cæsarea, and were witnesses of the wonderful gift of the Holy Spirit at the house of Cornelius. The narrow views of the Jewish Christians at this time appear from the charge they made against Peter, that he had lodged and eaten with the uncircumcised. Peter in answer to these charges told the simple story of his trance on the housetop, and of the vision of Cornelius, his preaching to Cornelius, and the miraculous gift of the Holy Spirit upon them.

ANALYSIS.—There are two distinct phases of early mission work given in this chapter: 1, Peter's defence of his preaching to Gentiles; 2, the extension of the gospel into northern Syria and Cyprus. Peter is reproved for going to the Gentiles, vs. 1–3; he tells of his trance, his call from Cornelius, and the gift of the Holy Spirit—the apostles are satisfied, vs. 4–18; the gospel is preached with acceptance at Antioch, vs. 19–21; Barnabas is sent there—he brings Saul to Antioch—disciples are called Christians, vs. 22–26; the Christians at Antioch send relief to Jerusalem in time of famine, vs. 27–30.

1. the apostles . . . heard that the Gentiles had also received the word of God] The report of Peter's work spread over Judæa, and was carried to the apostles at Jerusalem before Peter had left Cæsarea. "In Judæa," or, strictly, "throughout Judæa," implies that the apostles and others beside Peter were laboring outside of Jerusalem, but came together frequently there. The admission of Gentiles to the Christian company without circumcision excited much amazement and no little discussion; see v. 2. The disciples welcomed the spread of the gospel in Samaria, and would have rejoiced at the conversion of the Gentiles had it not been done in a way to offend their prejudices.

2. the circumcision contended with him] Later the entire church gravely considered a question growing out of the conversion of the Gentiles. The disciples that were of "the circumcision" means those who were born Jews, and this marks the growth of a distinct party of their views in the Christian organizations. They contended that the distinction between Jew and Gentile should be kept up in Christian societies. They carried their Jewish ideas and customs over into those societies, and believed that all who joined them should conform to the ceremonial law of Moses. According to their view Christian disciples should not mix socially with Gentiles, the uncircumcised, nor eat with them.

COMMON VERSION.	REVISED VERSION.
CHAP. XI.—And the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God.	11 Now the apostles and the brethren that were in Judæa heard that the Gentiles
2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,	2 also had received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision con-
3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.	3 tended with him, saying, Thou wentest in to men uncircumcised, and didst eat

4. Peter . . . expounded *it* by order unto them] (For a more full explanation of vs. 5 to 15 see under vs. 1 to 33 of chap. 10.) Peter told the story of his experience in this matter from the beginning, as the best justification of his course. The simple facts were the strongest argument in his favor. It was not a controversial statement. Peter seemed in fact to sympathize with their views, and the first part of his narrative has a coloring from that view.

5. in a trance I saw a vision] Notice the artless touches of simplicity and truthfulness in this narrative. He tells exactly where he was, what he was doing, and the providential thing that befell him. "In a trance" would be recognized then as now as a condition of the mind, unconscious of outward objects, and not under the control of the will, but borne away into another world of thought and perception by some power beyond the control of the will. Orientals regarded it as providential or supernatural. The vision was thus a sign of a divine manifestation. In vs. 4–7 he recites the particulars of the vision and the heavenly voice calling to him to eat. In his response he puts himself beside his hearers in their views on eating. Then the voice warned him not to call what God had cleansed unclean. This was done three times, and the great sheet was drawn up into heaven. Notice this was a "sign from heaven," which was what the Jews had demanded of Jesus, Matt. 16:1; Luke 11:16.

11. behold, immediately there were three men] Peter marks the providential character of these events, so that his report of them might impress the minds of his hearers, as the events themselves did his own mind. The vision was scarcely ended when these men from Cæsarea called for him.

12. the Spirit bade me go . . . nothing doubting] Or, "making no

COMMON VERSION.

4 But Peter rehearsed *the matter* from the beginning, and expounded *it* by order unto them, saying,

5 I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:

6 Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter; slay and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the house where I was, sent from Cæsarea unto me.

12 And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

13 And he shewed us how he had seen an

REVISED VERSION.

4 with them. But Peter began, and expounded *the matter* unto them in order,
5 saying, I was in the city of Joppa praying: and in a trance I saw a vision, a certain vessel descending, as it were a great sheet let down from heaven by four cor-
6 ners; and it came even unto me: upon the which when I had fastened mine eyes, I considered, and saw the fourfooted beasts of the earth and wild beasts and creeping
7 things and fowls of the heaven. And I heard also a voice saying unto me, Rise,
8 Peter; kill and eat. But I said, Not so, Lord: for nothing common or unclean
9 hath ever entered into my mouth. But a voice answered the second time out of heaven, What God hath cleansed, make
10 not thou common. And this was done thrice: and all were drawn up again into
11 heaven. And behold, forthwith three men stood before the house in which we were, having been sent from Cæsarea
12 unto me. And the Spirit bade me go with them, making no distinction. And these six brethren also accompanied me; and we entered into the man's house:
13 and he told us how he had seen the angel standing in his house, and saying, Send to Joppa, and fetch Simon, whose surname

distinction," R. V., that is, going the same as he would if the call had come from his Jewish brethren. Moreover, he points to six Jewish brethren present who had accompanied him; as much as to say, question them about the strange experience. It is further noticeable that in this rehearsal Peter does not name the person who had called him. He speaks of entering "the man's house" simply.

14. Who shall tell thee words, whereby thou and all thy house shall be saved] Peter tells the story of the angel appearing to this Gentile and commanding him to send for Peter. The purpose is also clearly stated, so that there could be no mistake. The phrase "whereby thou shalt be saved, thou and all thy house," R. V., points unmistakably also to the new faith. It was the will of God, stated by the angel, that this Gentile should hear of Jesus and be saved, with his house. The vision of Peter was to him a heavenly sign of this change; the angel to Cornelius was another sign from heaven; the gift of the Holy Spirit was a *third*, and most conclusive of all, that God intended this salvation for Gentiles also.

15. the Holy Ghost fell on them] "And as I began to speak" does not mean while he was speaking the first sentence, but after he had begun and before he had concluded his address. Notice he says, "the Holy Spirit fell on them, even as on us at the beginning," the latter referring to the gift on the day of Pentecost. And he wishes them to understand that the Holy Spirit made no distinction between these Gentiles and the Jews.

16. remembered I the word of the Lord, how that he said] Peter recalled these words of the Lord, which they had heretofore applied to Jewish Christians only, but which now he perceived must have a far wider meaning and be intended to include all who believed on the Lord Jesus, both Jew and Gentile. The baptism with the Holy Spirit was a mark of the divine acceptance of Gentiles as disciples.

17. as God gave them the like gift . . . what was I] The last clause is elliptical and very expressive in the Greek: "If then God gave unto them the like gift, as also unto us, when we believed on the Lord Jesus Christ"—"I—who was able to withstand God." That is, "I—against God"—that is where your contention would place me. His narrative shows and was framed to show them how idle and foolish it would have been for him to

COMMON VERSION.

angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

17 Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God?

REVISED VERSION.

14 is Peter; who shall speak unto thee words,
whereby thou shalt be saved, thou and
15 all thy house. And as I began to speak,
the Holy Spirit fell on them, even as on
16 us at the beginning. And I remembered
the word of the Lord, how that he said,
John indeed baptized with water; but ye
17 shall be baptized [1]in the Holy Spirit. If
then God gave unto them the like gift as
he did also unto us, when we believed on
the Lord Jesus Christ, who was I, that I

[1] Or, *with*

have refused to answer this call of Cornelius, and how utterly impossible it would have been for him to do otherwise than he did, since it was clearly God's ordering throughout. His question they could not answer; indeed they were satisfied that he had been obeying God's will, although these events seemed very strange to them.

18. they held their peace] Their contentions were silenced; and after the first flush of amazement was over they saw clearly the will of God, and formally, as this record may imply, announced the fact that a new step in salvation had been taken: "Then to the Gentiles also hath God granted repentance unto life." The fact that the Gentiles could be saved in this way was conceded; questions respecting their customs and conduct as Christians, however, came up later.

Suggestive Applications.—1. The apostolic church grew in knowledge and experience as well as in numbers. 2. Old prejudices must often be laid aside for new views of God's will and word. 3. The simple story of one's experience in Christian work is often the best justification of the methods of that work. 4. The spirit of sect is opposed to the spirit of the gospel. 5. Believers are ready to acknowledge and to rejoice that God reveals new channels for proclaiming salvation to men.

The Gospel Spreads to Antioch. 11:19–30.

The historian now goes back to the great persecution following the death of Stephen noted in chapter 8:1–4, and narrates some further consequences of that event.

19. they . . . travelled as far as Phenice, and Cyprus, and Antioch, preaching . . unto the Jews only] This is the first account of the spread of the gospel beyond the bounds of Palestine. "Phenice," or more accurately "Phœnicia," was a strip of country along the Mediterranean Sea, about 120 miles long and from 12 to 20 miles wide, its southern point reaching nearly to Cæsarea. The chief cities were Tyre and Sidon. The speech of the people was akin to the Hebrew. Cyprus was a large island in the Mediterranean lying 45 to 50 miles off the coast of Phœnicia, but in sight of the mainland. It was settled by Phœnicians. Antioch was the Roman capital of Syria, the third in size and importance among the cities of the world at that time; Rome being the first and Alexandria the second in rank. Antioch was on the river Orontes, about 15 miles from its mouth, and 300 miles north of Jerusalem. It was built by Seleucus Nicator, 300 B.C. (who built 15 other

Common Version.	Revised Version.
18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.	18 could withstand God? And when they heard these things, they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life.
19 ¶ Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.	19 They therefore that were scattered abroad upon the tribulation that arose about Stephen travelled as far as Phœnicia, and Cyprus, and Antioch, speaking the word to none save only to Jews.

cities of the same name), in honor of his father Antiochus, a general under Alexander the Great. It was reputed to have had a population in its greatest prosperity of 400,000 to 500,000, but in Chrysostom's time (375 A.D.) of about 200,000, one half of whom were orthodox Christians. Chrysostom was a native of Antioch. A large colony of Jews settled in this capital city, and Seleucus gave them the same civil rights as the Greeks. Antioch was a cosmopolitan city, a great centre of military and commercial activity. It was also a city of great wealth, luxury and vice, the chief centre of the voluptuous and debasing worship of Daphne, and a stronghold of Satan. The disciples were here first called Christians, see v. 26. Most of those disciples who first fled to Antioch preached to Jews only.

20. some . . . spake unto the Grecians] Or, "unto the Greeks." The Common English Version follows the old or "Received" Greek text reading Grecians, that is, Greek-speaking Jews. The Revised Version follows an amended Greek text reading "Greeks," that is, Gentiles speaking Greek. The old manuscript copies vary in their readings, and the true reading is doubtful. The context, however, strongly favors that of the Revised Version, since it implies a contrast with those who preached to Jews only. Preaching to Jews who spoke Greek would not present a sharp contrast, while preaching to Greeks would do so, and would give added reason for the visit of Barnabas. Moreover this view makes the record a distinct recognition of the extension of the gospel to the Greeks, and it is the only primary record of this fact at Antioch. The true reading therefore probably is ἕλληνας, "Greeks," and not ἑλληνίστας, "Grecians," that is, Jews who spoke Greek. Those from Cyprus and Cyrene were themselves Grecian Jews; among them perhaps was Mnason, Acts 21:16. These disciples preached to the Greeks, while the disciples of Jewish blood spoke to the Jews. Thus we have here a record of a mission to Gentiles independent of that by Peter. The preaching resulted in a great number of disciples at Antioch.

22. Jerusalem: . . . sent forth Barnabas] The report of the great work at Antioch reached Jerusalem; and this home church sent Barnabas as its representative, to strengthen, encourage and guide the disciples in the greatest commercial centre of Asia. Barnabas was a judicious, broad-minded man of fine spirit. Moreover he was of Cyprus, though a Jew of the tribe of Levi, and spoke Greek, so that he was well qualified for a mission to the mixed people of Antioch. They could trust him to give wise counsel and to bring an accurate report.

Common Version.	Revised Version.
20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.	20 But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the [1]Greeks also, preaching the Lord Jesus.
21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.	21 And the hand of the Lord was with them: and a great number that believed
22 ¶ Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.	22 turned unto the Lord. And the report concerning them came to the ears of the church which was in Jerusalem: and they sent forth Barnabas as far as An-

[1] Many ancient authorities read *Grecian Jews.*

23. was glad, and exhorted them all] Barnabas appears to have been sent on a wide tour of inspection and sympathy. He would find many disciples on the way, for he was to go "as far as Antioch." He looked for evidences of the grace of God, and he found them. He rejoiced in them. What one finds in any place often depends largely on what he tries to find. If you look at the sun to find spots, you will find them. If you search a city to find good people in it, you will probably find a few at least. Though there were not ten in Sodom, Lot and part of his family were found by the angel. Barnabas found proofs of God's grace even in the pleasure-seeking, voluptuous Antioch. He urged disciples to hold fast unto the Lord with all their hearts. This does not imply that some had gone back to the world, but that they were exposed to terrible temptations and to great scorn and contempt in that wicked city. They needed some great heart like Barnabas to comfort them.

24. much people was added unto the Lord] Barnabas was a Holy-Ghost Christian; he believed in his guidance, presence and power. The last clause of the verse may mean that many were added to the Lord as the result of the labors of Barnabas; or, that when Barnabas came he formally recognized those who had become disciples, as a church of the Lord Jesus. The former is more consistent with the context.

25. Then departed Barnabas . . . to seek Saul] Or, "And he went forth to Tarsus to seek for Saul." Barnabas saw that a strong helper was needed at Antioch. He knew Saul; he believed him to be the man for that work. He went to Tarsus, about 80 miles away, to find him. But what had Saul been doing all these years? Sacred history does not say. It has been conjectured that during this period Saul had been proclaiming the gospel in Cilicia and in the adjoining regions, forming the Christian societies which are noticed as in existence in Acts 15:41.

26. he brought him unto Antioch] This is the second time Barnabas introduces Saul. Barnabas here and for more than a year later appears as the leader, and not Saul. See Acts 13:1, 2. Barnabas leads in the first great Christian mission. For a year the two labor together at Antioch. This

Common Version.	Revised Version.
23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.	23 tioch: who, when he was come, and had seen the grace of God, was glad; and he exhorted them all, [1] that with purpose of heart they would cleave unto the Lord:
24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.	24 for he was a good man, and full of the Holy Spirit and of faith: and much peo-
25 Then departed Barnabas to Tarsus, for to seek Saul:	25 ple was added unto the Lord. And he went forth to Tarsus to seek for Saul:
26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.	26 and when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together [2] with the church, and taught much people; and that the disciples were called Christians first in Antioch.

[1] Some ancient authorities read *that they would cleave unto the purpose of their heart in the Lord.*

[2] Gr. *in.*

ANTIOCH IN SYRIA, LOOKING SOUTH. (*From a Sketch.*)

In the foreground is the four-arched bridge over the *Et-Agi* (Orontes), which is about 130 feet wide. The spires belong to mosques and old towers; the view shows the town as it was before the earthquake of 1872, which overthrew nearly one-half the houses.

MODERN TARSUS. (*From a Photograph.*)

The Cilician mountains are faintly seen in the distance.

report of the year's work of these great men is condensed into one sentence of about 20 words (in Greek).

disciples were called Christians first in Antioch] This shows how Christ was magnified. How this name came to be given to them is not known. 1. The disciples would not be likely to call themselves by that name. They called themselves "brethren," Acts 15:1; "saints," 9:13; "disciples"; "of the way." 2. The Jews might have called them "Nazarenes," Acts 24:5, but would not be as apt to name them after a title of their own Messiah. 3. The title seems to have been given them by the Gentiles. They regarded the disciples as followers of one called Christ, and so they named them Christians. The title was not probably one of derision any more than that of "Herodians" for the followers of Herod. Acts 26:28; 1 Pet. 4:16. The punctuation of the A. V. is misleading; changing the period after "people" to a comma gives a clearer meaning.

27. came prophets from Jerusalem unto Antioch] Providential events were to make the ties yet closer between the Christians of the mother church at Jerusalem and the new church at Antioch. The "prophets" that came from Jerusalem were not merely teachers, a sense in which "prophet" is often used in the New Testament, but they were gifted to foretell future events. Thus one of them—Agabus, meaning "locust"—was endued with the Spirit, and predicted a great famine literally "over all the inhabited earth." This came to pass in the reign of Claudius Cæsar (41 to 54 A.D.). He also later predicted the arrest and imprisonment of Paul, Acts 21:10, 11. Josephus and Tacitus mention a famine which began in 44 A.D. (in Palestine in 46 A.D.) and lasted until 48 A.D.; and as in the time of Joseph, Egypt furnished grain for the Roman empire.

29. the disciples, . . . determined to send relief] That Gentile Christians, so lately heathen, should voluntarily send help to the mother churches of Judæa during great distress all over the world is proof of the thoroughness of their faith. The measure of their gifts was, literally, "according as any one of them was prospered." What astonishment would it make if, in a time of world-wide famine and distress now, native Christians in China or in the heart of Africa should volunteer relief to the churches in the United States and in England!

30. sent it . . . by the hands of Barnabas and Saul] Benevolence was uniformly urged upon the early converts to Christianity. The gifts were

Common Version.	Revised Version.
27 ¶ And in these days came prophets from Jerusalem unto Antioch.	27 Now in these days there came down prophets from Jerusalem unto Antioch.
28 And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cesar.	28 And there stood up one of them named Agabus, and signified by the Spirit that there should be a great famine over all [1]the world: which came to pass in the
29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea:	29 days of Claudius. And the disciples, every man according to his ability, determined to send [2]relief unto the brethren that dwelt in Judæa: which also
30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.	30 they did, sending it to the elders by the hand of Barnabas and Saul.

[1] Gr. *the inhabited earth.* [2] Gr. *for ministry.*

sent "to the elders." Who were they? This is the first mention of them among Christians. Elders were well known among the Jews in synagogues and in towns, but not hitherto in Christian churches. Were these in Jerusalem? It is probable from Acts 12:25 that they were, although that city is not named here, but rather Judæa. These "elders" seem now to have charge of a work quite similar to that for which the apostles requested the church to appoint the seven, Acts 6:3. The most probable view, therefore, is that the Christian church imitated the Jewish in having officers similar to elders among Jews. The second visit of Saul to Jerusalem was between 44–46 A.D. See Acts 11:30; 12:25. Saul returned to see a fresh persecution of Christians, similar to one that he had once taken part in himself.*

SUGGESTIVE APPLICATIONS.—1. Christians tell of salvation through Christ wherever they are. 2. Providences that seem adverse to, often turn to the furtherance of, Christianity. 3. A successful mission attracts attention and invites the sympathy of Christians. 4. A devout man guided by the Spirit will commend a good work, though along new lines. 5. God raises up new helpers for new emergencies. 6. New converts prove their faith by their benevolence. 7. Christians are so named because they follow Christ. Let them not belie their name.

PETER DELIVERED FROM PRISON. 12:1–19.

About the time that Barnabas and Saul made their visit to Jerusalem, a new persecution of Christians was begun by Herod Agrippa I. A brief account of it, therefore, is now given, and the miraculous deliverance of Peter from prison is described in detail, vs. 1–19; the death of Herod, vs. 20–24; and the return of Barnabas and Saul to Antioch, v. 25.

1. about that time Herod the king] That is, about the time of the visit of Barnabas and Saul to Jerusalem. As this persecution occurred just before the death of Agrippa, it must have been late in 43 A.D. or early in 44 A.D., probably the latter. This Herod Agrippa was a friend of the emperor Caligula, who appointed him ruler over all Palestine, like his grandfather Herod the Great. The last three years of his reign he had the title of king also. There had been no ruler bearing this title for 30 years, and there was none called king after this Herod. The accuracy of the historian is thus incidentally proved in giving Herod Agrippa I. his proper title. This ruler "put forth his hands," or "laid on his hands"—an Hebrew expression indicating the use of his power, since the hand was often used as a symbol of power—"to afflict certain of the church," selecting those apparently who were leaders, or were specially hated by the Jews. The word for "afflict" means "to maltreat," and rarely "to scourge."

2. he killed James the brother of John] This James was one of the

COMMON VERSION.	REVISED VERSION.
CHAP. XII.—Now about that time Herod the king stretched forth *his* hands to vex certain of the church.	12 Now about that time Herod the king put forth his hands to afflict certain of
2 And he killed James the brother of John with the sword.	2 the church. And he killed James the

* See Prof. Ramsay's *St. Paul the Traveller and Roman Citizen*, pp. 49–51.

prominent three (Peter, James and John) of the apostolic band, uniformly the most intimate companions of Jesus. He was a son of Zebedee, and often called "James the Elder." The Jewish rulers had not the power of life and death; but Herod Agrippa I. was a Roman ruler as well as a Maccabæan Jew. James was among the foremost of the apostles; but his martyrdom is stated in two (Greek) words. Of his life and works nothing is here said; there is no eulogy. His death was by the usual summary Roman mode of beheading, as Herod Antipas had beheaded John the Baptist. Eusebius reports (*Hist.* 2:9) that Clement of Alexandria (about 190 A.D.) records some particulars of his death, saying that his chief accuser was converted by beholding the faith and patience of James; begged his forgiveness, confessed his new faith, was kissed by the apostle, with the blessing, "Peace be to thee," and the two were beheaded at the same time. This James must not be confounded with another James, a leader in the mother church, who is named in v. 17. There is a fanciful story that the Apostles' Creed was composed about this time, each of the twelve apostles contributing a clause. The third clause, "And in Jesus Christ his only Son, our Lord," is the one reputed to have been contributed by James.

3. he saw it pleased the Jews, he proceeded . . . to take Peter] This was the motive of Herod in persecuting; so Pilate acted to please the Jews; but Saul was a persecutor because he *thought* to please God. Herod had no regard for doing right nor for pleasing God, but rather for gaining popularity by pleasing the Jews. If Christians had formed an important political party in the state, Herod would doubtless have favored them. The "days of unleavened bread" is a phrase to signify the passover, which lasted seven days, when no leaven was allowed in Jewish homes, Ex. 12:15–18; Luke 22:1. Herod proceeded to seize Peter and put him in prison.

4. intending after Easter to bring him forth] Or, "after the passover"; literally, "to lead him up," that is, to the place of judgment. Herod handed Peter over to be guarded by "four quarternions of soldiers," that is, four squads of soldiers, having four soldiers in each squad, or 16 soldiers in all. These squads took turns in guarding the prison and the prisoners. From v. 6 it appears that Peter was bound to two soldiers, one on each side of him in his cell; two other soldiers kept guard at the cell; and possibly four others outside the door or gate. An extra guard may have been secured because the Jews may have remembered that Peter had escaped from prison on a former occasion, Acts 5:18, 19. Herod, in imitation of Pilate, intended to deliver up Peter to the will of the people; for this is the meaning of "bring him forth to the people."

COMMON VERSION.	REVISED VERSION.
3 And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)	3 brother of John with the sword. And when he saw that it pleased the Jews, he proceeded to seize Peter also. And *those*
4 And when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.	4 were the days of unleavened bread. And when he had taken him, he put him in prison, and delivered him to four quaternions of soldiers to guard him; intending after the Passover to bring him forth

5. Peter . . . was kept in prison] That is, he was detained over the passover in prison. The church did what it could—made "prayer" "earnestly" (see Revised reading) "unto God for him"; and that was the best thing they could do.

6. Peter was sleeping between two soldiers] Herod's will was to be carried out the next day. It was apparently sure to come to pass. Peter was chained with two chains to two soldiers; usually a prisoner was chained by the wrist with one chain to one soldier only; but Peter was made doubly secure. Yet Peter slept. In Gethsemane he slept the sleep of exhaustion; here he slept the sleep of peaceful faith and trust in his Lord. The guards were before the door. Jew and Roman had made the prison secure; they would have laughed at the suggestion of an escape for Peter.

7. angel of the Lord came] The outlook for Peter and to the church was much blacker than the night. But an angel appears, and behold the cell (not "prison") was light! Peter is roused by a blow on the side, and is commanded to rise up quickly; and his chains fall off as he rises up.

8. Gird thyself, . . . bind on thy sandals] Orientals are usually at home in undress. Loose-fitting garments are worn; but on the street or at work, the girdle is wound around the body, the sandals are bound to the feet. Thus Peter is to prepare himself. Notice the three things to be done. Order and swiftness of execution were expected, yet no distracting haste. But Peter, only half awake and dazed by the appearances, had nothing to do but mechanically to obey the angel. Wrapping his outer garment about him he followed the angel.

9, 10. wist not that it was true] Or, "he knew not that it was true" or real. Peter was inclined to think what he saw was a vision, similar to the great sheet on the housetop at Joppa. They passed through two rooms,

Common Version.	Revised Version.
5 Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.	5 to the people. Peter therefore was kept in the prison: but prayer was made earnestly 6 of the church unto God for him. And
6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.	when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and guards before the door kept 7 the prison. And behold, an angel of the
7 And, behold, the angel of the Lord came upon *him*, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands.	Lord stood by him, and a light shined in the cell: and he smote Peter on the side, and awoke him, saying, Rise up quickly. And his chains fell off from his hands.
8 And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me.	8 And the angel said unto him, Gird thyself, and bind on thy sandals. And he did so. And he saith unto him, Cast thy 9 garment about thee, and follow me. And
9 And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.	he went out, and followed; and he knew not that it was true which was done [1] by the angel, but thought he saw a vision.
10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.	10 And when they were past the first and second ward, they came unto the iron gate that leadeth into the city; which opened to them of its own accord: and they went out, and passed on through one street; and straightway the angel de-

[1] Or, *through*

or by two successive guards; for the Greek word for "ward" is used to signify both the guard and the prison, as it actually does in v. 6. But the verb implies "passing through" rather than "by" a thing, and hence it is better to regard "ward" as designating a subdivision of the prison. Peter would be thrust into an inner prison cell for greater safety. There was no doubt a guard at each door also. Then they came to the great outer iron gate. This opened of itself; they "passed through" (the same word again), and had gone through one street, about the distance perhaps of a block or square with us; then the angel left him. Peter could find his own way now that he was free.

11. when Peter was come to himself] He was left in a confused, dazed state, such that he was out of or beside himself. This condition is aptly described by "when Peter was come to himself." He had time to consider what had taken place; his bewilderment passed; he perceived the miraculous deliverance. It is said of the prodigal also that he came to himself, that is, realized his true condition, Luke 15:17. Peter had surely been delivered from Herod, and from the Jews. As Meyer points out, every attempt to explain this event as a natural occurrence is excluded by the plain terms of the narrative. The last clause of v. 11 shows that the Jews expected Herod to deliver Peter to be put to death.

12. he came to the house of Mary] Peter "considered the thing," thought over the facts, put them all together, and the best thing to do, and decided to seek the house of Mary the mother of John Mark. Mary was a disciple and had a house, either that she owned or hired, since it was a place where Christians could gather for prayer with comparative security. This John Mark was no doubt the one named in v. 25. John was his Hebrew name, and Marcus his Roman name. He reappears in Acts 13:13; 15:37–39, and Peter calls him his spiritual son, 1 Pet. 5:13, and fellow laborer, Col. 4:10; 2 Tim. 4:11; Philem. 24; he was also the writer of the second Gospel. At this house of Mary many were gathered praying all night, no doubt, for Peter in prison.

13. Peter knocked at the door of the gate] Oriental houses usually have a high wall, without a window on the street, or only a small one over the gate. Admittance is by a strong door through this outer wall. To get within one must knock at this outer door. Sometimes, by an unseen cord extending across the court and pulled at the farther end by a servant, the gate or door suddenly and mysteriously opens. But if the dwellers are sus-

COMMON VERSION.	REVISED VERSION.
11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews.	11 parted from him. And when Peter was come to himself, he said, Now I know of a truth, that the Lord hath sent forth his angel and delivered me out of the hand of Herod, and from all the expectation
12 And when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.	12 of the people of the Jews. And when he had considered *the thing*, he came to the house of Mary the mother of John whose surname was Mark; where many were gathered together and were praying.
13 And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.	13 And when he knocked at the door of the gate, a maid came to answer, named

picious of callers, he must satisfy inquiries; or if the servant is in some remote corner of the house, the iron or brass knocker must be worked vigorously for a long time, as the only way to gain admittance. Rhoda (meaning "a rose"), a slave girl, came to answer, or literally "to listen"; the person outside would answer inquiries and so be recognized if known.

14. she knew Peter's voice, . . . and told] Incidentally this shows that the girl was herself a disciple; knew Peter and his voice. Had this been a place of meeting before? The narrative leads to that inference, but does not definitely say it. Rhoda's faith was simple and positive. She was sure that it was Peter's voice; he stood before the gate, and in her confusion and joy she could not stay to open the gate, but rushed in to tell the wonderful news.

15. Thou art mad. . . . It is his angel] The excited face and words of the girl led the company to make this response. They did not mean probably that she was "crazy," but only said what was absurd, and as utterly incredible as if she were a lunatic. When she repeated the news so confidently then, they said, "It is his angel." In explanation of this it is said that the Jews thought angels protected or guarded persons, and that this angel might visibly appear at times to represent the person. Perhaps they inferred that Peter had been put to death in the prison. Compare Matt. 18:10.

16. when they . . . saw him, they were astonished] While they were having this excited conversation, Peter continued knocking. When they opened the door and saw him, they "were amazed." Was this an evidence of the weakness of their faith? That depends upon what they had prayed God to do for Peter. They had prayed earnestly "for him," so v. 5 states; but it does not say that they prayed for his deliverance. If they had, then it must be conceded that their faith was small; and this is the prevailing interpretation. If, however, they prayed that Peter might have the grace and presence of God to sustain him whatever might be God's will, whether to deliver or to permit him to seal his witness for the Lord with his life, as Stephen had done, then it may be that their surprise and incredulity in respect to Peter's actual presence at the door, and their astonishment, sprang from the strange way in which their prayers were answered. The latter is substantially the view of Alexander. The prayer of the disciples for support and boldness in speaking the word, after the release of Peter and John and the death of Stephen, perhaps also favors the view that they were not praying for Peter's deliverance, but for him in expectation of martyrdom. This question cannot be positively answered; but the general tone of the

Common Version.	Revised Version.
14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.	14 Rhoda. And when she knew Peter's voice, she opened not the gate for joy, but ran in, and told that Peter stood be-
15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.	15 fore the gate. And they said unto her, Thou art mad. But she confidently affirmed that it was even so. And they
16 But Peter continued knocking: and when they had opened *the door*, and saw him, they were astonished.	16 said, It is his angel. But Peter continued knocking: and when they had opened,

narrative surely has impressed the majority of readers, from the days of Chrysostom to the present, that the prayer was that in some way Peter might escape, and hence that the disciples by their incredulity showed a lack of faith.

17. Go shew these things unto James] Or, "Tell these things unto James." As Peter entered the whole company was in great excitement. But by a "downward motion" of the hand (so the Greek signifies), fitted to hush them, he tells the story of how the Lord had delivered him from prison. Then he directs them to tell the news to "James." Which James was this? James the son of Zebedee, his intimate companion, had been already put to death, v. 2. The James now named by Peter must have been the son of Alphæus, or that James who was kinsman of the Lord. It is uncertain which of these it was, or whether those names designated two and not one and the same person, as some hold; but it is quite certain that the James indicated by Peter here is the same one who appears later, Acts 15: 14–21, as a leader in the mother church and at the council.

he departed, and went into another place] Peter quietly slipped away before it was day, lest Herod should recapture him. Whither did he go? The narrative gives no intimation. Romish writers suppose that he went to Rome; but Paul does not speak of him there, and there is no satisfactory historic evidence that he went there. Lightfoot conjectures that he went to Antioch; others, from v. 19, that it was to Cæsarea; but that verse applies to Herod and not to Peter. Peter may have gone eastward to the Euphrates beyond the reach of Herod, and while there founded the church that sends a greeting to the scattered Jewish Christians in his first letter, 1 Pet. 5: 13. These, however, are only conjectures. He surely found a place of safety, for he reappears at the council in Jerusalem about six years later, Acts 15: 7.

18. what was become of Peter] The guard of soldiers did not miss Peter until day came. They were in a tumult of excitement and confusion when the discovery was made, which would be about daybreak, when a change in the guard was made.

19. Herod . . . found him not] An official inquiry was made for Peter by order of Herod, but he could not be found. Then the guards were "examined," as in our military court-martial, only the chief officer or ruler,

Common Version.	Revised Version.
17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.	17 they saw him, and were amazed. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him forth out of the prison. And he said, Tell these things unto James, and to the brethren. And he departed, and went to another place.
18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.	18 Now as soon as it was day, there was no small stir among the soldiers, what was
19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judea to Cesarea, and *there* abode.	19 become of Peter. And when Herod had sought for him, and found him not, he examined the guards, and commanded that they should be [1] put to death. And he went down from Judæa to Cæsarea, and tarried there.

[1] Gr. *led away to death.*

as Herod, arbitrarily decided the case. It was assumed that as the guards could give no account of Peter's escape they had either connived at it or had slept at their post; either offence under Roman military law was punishable with death. Compare Acts 16:27 and Matt. 28:14. Herod went to Cæsarea, the place of residence for the king. Josephus says (*Antiq.* 19:8, 2) he went there also to celebrate the games in honor of the emperor.

SUGGESTIVE APPLICATIONS.—1. The church must expect opposition. 2. God will not always interfere to deliver his servants: witness James, Stephen, and even Christ himself. 3. But there is truest safety in God's service, whether dying gloriously like Stephen and James, or delivered by an angel's hand like Peter. 4. Wicked men seek to please men rather than God. 5. Earnest, submissive prayer surely prevails with God. 6. God often surprises his people by his unexpected ways of answering prayer. 7. Our delights sometimes prevent us from doing present duty. 8. It is right to escape from the wicked when it can be done honorably. 9. Guards, prison doors and soldiers are no bar to angelic messengers.

DEATH OF HEROD AGRIPPA. 12:20–25.

20. Herod was highly displeased with them of Tyre] Or, "Herod bare a hostile mind," the margin of the Common Version reads. In Greek writers the word means "to carry on war with great animosity"; yet here it does not mean actual warfare, but rather a very angry mind ready for war. Herod no doubt managed to interfere very seriously with the commerce and trade of these cities, probably forbidding traffic between them and Judæa. So the two cities with "one accord" (notice the same expression as in Acts 2:1), having made Blastus, who was in charge of the king's bed-chamber, their friend, probably by a large bribe, asked for peace or concord as opposed to rivalry. For they received supplies of grain and food from the king's country in exchange for timber, purple, and manufactured articles for which Tyre and Sidon were famous.

21. Herod, arrayed in royal apparel] The "set day" means a day which had been appointed for this display. Josephus says (*Antiq.* 19:8, 2) that it was at Cæsarea, on the second day of his celebration of games in honor of Claudius Cæsar. Herod Agrippa put on garments of silver, which reflected the sun's rays with surprising brilliance, and ascended a throne in the theatre. The people were so amazed at his resplendent appearance that his flatterers,

COMMON VERSION.	REVISED VERSION.
20 ¶ And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's *country*.	20 Now he was highly displeased with them of Tyre and Sidon: and they came with one accord to him, and, having made Blastus the king's chamberlain their friend, they asked for peace, because their country was fed from the king's country.
21 And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.	21 And upon a set day Herod arrayed himself in royal apparel, and sat on the [1]throne, and made an oration unto them.
22 And the people gave a shout, *saying, It is* the voice of a god, and not of a man.	22 And the people shouted, *saying*, The voice

[1] Or, *judgement-seat*

one from one place and another from another, said that he was a god. The king did not rebuke them for their impious flattery. Presently he was smitten with great pain, was carried into a chamber of his palace, told his immediate friends that Providence had rebuked their lying words to him, and that he would soon die. Josephus thus confirms the record in the Acts. But Josephus also tells that Herod saw an owl perched upon a cord or rope above his head. An owl had appeared to him in prison and was interpreted as a favorable omen, but he had been warned that if this omen ever reappeared he would die in five days; and so Josephus records that he died within five days at the age of fifty-four, having reigned seven years.

23. angel of the Lord smote him] The record does not state that an angel was visible, or that Herod died instantly. It does imply that his death was a judgment from God by an angel. Luke as a physician is more exact in describing the disease than Josephus. Ancient history records several causes of death from a similar disease, as Antiochus Epiphanes and Herod the Great. The disease appears to have resembled modern *trichinidæ* or *trichocephalidæ*, induced by eating diseased meat. These minute worms eat through the mucous coats or membranes of the digestive organs, producing an exceedingly painful and usually fatal disease. Herod Agrippa's death is commonly placed in August, 44 A.D. A similar story is told of the death of a queen of Cyrene noted for her cruelties, and who was eaten of worms until she died, as Herodotus narrates, book 4:205. See also 2 Macc. 9:9.

24. the word of God grew] But in the face of this deadly persecution by Herod, "the word of God grew"; that is, those that accepted it became stronger in faith and in numbers.

25. Barnabas and Saul returned . . . and . . . John, . . . Mark] The historian now takes up his account of Barnabas and Saul, which he dropped at chap. 11:30.* This verse therefore properly belongs to the next chapter. The two delegates came to Jerusalem, handed over the gifts of the

COMMON VERSION.	REVISED VERSION.
23 And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.	23 of a god, and not of a man. And immediately an angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.
24 ¶ But the word of God grew and multiplied.	24 But the word of God grew and multiplied.
25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ministry, and took with them John, whose surname was Mark.	25 And Barnabas and Saul returned [1] from Jerusalem, when they had fulfilled their ministration, taking with them John whose surname was Mark.
	[1] Many ancient authorities read *to Jerusalem.*

* The General Epistle of James some modern scholars put at this period in the history of Acts. If it was written, as many believe, by the James who was head of the church in Jerusalem, and also, as some say, the one called in Gal. 1:19 "the Lord's brother," the date of the Epistle may be placed anywhere between 45 and 62 A.D. Josephus (*Antiq.* 20:9, 1) puts the death of James just after that of Festus. (See Eusebius, *Hist.* 2:23.) But some question the genuineness of the passage in Josephus. The passage in James 2:14–16 seems to call for a later date than that of Barnabas and Saul's mission. Some say, however, that the allusion in James may refer to an error early coming up from Jewish-Christian thought, and so place the Epistle at this early period of the history.

Antiochan Christians to the proper leaders in Jerusalem and returned to Antioch, taking John Mark (named in v. 12) with them as an assistant. See Acts 13:13 and 15:37, 38. With this the first great division of the history of the founding of the Christian church ends. The centre of extension henceforth is Antioch, not Jerusalem.

Suggestive Applications.—1. Herod Agrippa stands in marked contrast with Peter, in life and death; so some are the admiration and envy of the world now, who have not the favor of God. 2. How true a picture is this of worldly life! persuading, bribing those who have influence. 3. The brilliancy, pomp and blasphemy of the great still deceive the worldly, but not the true Christian. 4. The wicked sometimes die in bitterness of judgment and of sorrow. 5. The people of God suffer, and grow strong; faith sings a hymn of victory.

Mission of Barnabas and Saul (Paul) in Cyprus. 13:1–12.

Paul's First Missionary Journey.—The historian now begins a record of voluntary, Spirit-directed foreign missions by the Christian church. The gospel had been so far preached chiefly to the Jews; the extension of it to lands beyond Judæa had hitherto been an incidental result of the persecution that scattered the disciples, or of the labors of disciples whose homes were in other lands. A special revelation in a vision had been required to prepare Peter to preach to Cornelius. The apostolic band needed specific testimony to believe that the Gentiles were to receive the gospel as freely and fully as Jews.

Antioch, not Jerusalem, was therefore the birthplace of foreign missions for the wide world. The Holy Spirit called the church at Antioch to begin that work, and at the same time named the missionaries he had selected for it. Hereafter the gospel was to be proclaimed to Jew, Greek, Roman and Barbarian, for Christianity was the religion for the world. The Mosaic religion was for the Jew, and for those who became Jews; the religion of Jesus Christ was to be the universal, world-wide religion, adapted to persons of every nation, race and age. Thus Christian missions are of divine origin, the direct call and appointment of the Holy Spirit.

Analysis.—Barnabas and Saul are called for mission work by the Spirit, vs. 1–3; they sail to Cyprus to preach in that island, vs. 4–6; Elymas resisting them is struck blind, vs. 6–11; the Roman proconsul believes, v. 12; Saul (henceforth called Paul) and Barnabas go to Perga, where John Mark leaves them, and they go on to Antioch in Pisidia, vs. 13–15; Paul's sermon at Antioch in Pisidia, vs. 16–41; the effect on Gentiles and Jews, vs. 42–44; the unbelief of Jews leads Paul and Barnabas to turn to the Gentiles, as the Lord had commanded, vs. 45–47; Gentiles rejoice and many believe, vs. 48, 49; the Jews persecute and drive Paul and Barnabas to Iconium, vs. 50–52.

1. in the church that was at Antioch] Or, "at Antioch, in the church

Common Version.	Revised Version.
CHAP. XIII. — Now there were in the church that was at Antioch certain	13 Now there were at Antioch, in the church that was *there*, prophets and

that was *there*." Literally it reads, "Now there were in Antioch within the existing church prophets and teachers." That is, the church was existing, living, strong. The historian had told Theophilus how a church had been formed at Antioch, Acts 11:19-26; now he names some active teachers in it, and the work they were doing, to introduce the record of new work which the Spirit called them to begin. The church had two classes of workers: "prophets," those who proclaimed the gospel and predicted future events, see Acts 11:27, 28, and those who were teachers simply. Of the five here named, four were Jews, and possibly Lucius was also. Among these he names Barnabas first, probably because he was sent from Jerusalem as the recognized representative of the apostles, Acts 11:22, and had become the leading teacher or pastor at Antioch. Simeon, or Symeon, is the same name as Simon, a common Hebrew name. He was called Niger (meaning "black"), a Roman surname, possibly the same as Simon the Cyrenian who bore the cross for Jesus, Matt. 27:32. But this is not certain; nor is it certain that the Roman title was given to designate him as an African, since it was a common Roman name. Lucius of Cyrene in north Africa, and possibly a kinsman of Paul, Rom. 16:21, must be carefully distinguished from Luke, whose name Lucas is contracted from Lucanus, not from Lucius. He may have been in Jerusalem at Pentecost, Acts 2:10, and probably was among the men of Cyrene who came to Antioch as stated in Acts 11:20. Manaen, "consoler," is not elsewhere named. The name is the same as Menahem of 2 Kings 15:17. The Revised Version calls him "foster brother of Herod"; that is, his mother was the nurse of Herod Antipas, who beheaded John the Baptist. Manaen's family must have been in high position, since he was comrade in studies and amusements with members of the Herodian family. It was a practice for persons of rank to associate other children with their own in studies and pastimes. See also Josephus, *Antiq.* 15:10, 1. Saul is named last here, probably because his commission as an apostle to the Gentiles had not yet been made known to the church.

2. Separate me Barnabas and Saul] Barnabas is still named first, as the leader in foreign mission work. They were called not by the apostles or the church, but by the Holy Spirit. The Greek word λειτουργούντων, for "ministering," is that from which "liturgy" comes. It is used in the Old Testament (Septuagint) to designate the priestly service; hence it designates here the religious services publicly conducted by these prophets and teachers. They also "fasted," as if they were looking and preparing for some special blessing or revelation. How the Spirit made this command known to them is not stated. It clearly implied that these two were called to some

Common Version.	Revised Version.
prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.	teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the
2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.	2 tetrarch, and Saul. And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called

new work; not one to supersede or to supervise those ministrations in which they and others had been engaged, but to a different and added work.

3. fasted and prayed, and laid *their* hands on them] This describes the special manner in which Barnabas and Saul were set apart or consecrated for this new work. Those who engaged in this act were not apostles. If then Paul and Barnabas were intended to be made apostles by it, as Chrysostom holds, they were set apart by lay members, aided by those who were only prophets and teachers and none of them of the apostolic order. But Paul declares he received not his authority from men or of the apostles, but from Jesus Christ, Gal. 1:16, 17. Compare Acts 9:15; 26:16, with 1 Cor. 15:9. They are called "apostles," however, twice in the next chapter, Acts 14:4, 14. But this may be to designate the fact that they were sent as here stated, since "apostle" means "one sent." The Greek word ἀπελυσαν, "sent away," means strictly "to let go" or "to dismiss," rather than "send away." But the Greek for "being sent forth," in v. 4, conveys exactly that idea.

4. they sailed to Cyprus] It is well to note the sharp contrast here. The church at Antioch "let them go," so v. 3 states, as just explained; but the Holy Spirit "sent" them "forth," as the first clause of this verse states. Seleucia was the nearest seaport, 16 miles from Antioch and five miles north of the mouth of the Orontes. The city had a famous harbor, with immense stone piers; two of them remain, the ruins of which can still be seen. From Seleucia the peaks on the island of Cyprus would be visible on a clear day; and with a favorable wind a vessel could sail from Seleucia to Salamis on the island of Cyprus, about 100 miles, in about a day. Cyprus is the largest island in the eastern Mediterranean Sea, and is about 150 miles long, and from 50 to 60 miles broad in the widest place. In 1878 it came under the control of England. The population was chiefly Greek, but with many Jews; and its copper mines, from which the island took its name, were famous. The apostles would be led thither because it was the home of Barnabas, who would have many friends there; and it had a large Jewish population, through whom Gentiles could be reached.

5. at Salamis, they preached . . . in the synagogues] Salamis was the chief city of trade in Cyprus. About half a century later, in the reign of Trajan, it was the scene of a terrible revolt of the Jews, which ended in their banishment from Cyprus. At the time of this visit the Jews were numerous in that city, having synagogues, more than one. These Jewish synagogues scattered over the Roman empire were convenient places for the proclamation of the gospel, and of great advantage in the spread of Chris-

COMMON VERSION.

3 And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

4 ¶ So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to *their* minister.

REVISED VERSION.

3 them. Then, when they had fasted and prayed and laid their hands on them,
they sent them away.

4 So they, being sent forth by the Holy Spirit, went down to Seleucia; and from
5 thence they sailed to Cyprus. And when they were at Salamis, they proclaimed the word of God in the synagogues of the Jews: and they had also John as their at-

tianity. The chief service in them was on the Sabbath; but services were also held on Monday and Thursday, the usual market days. John [Mark] was their "minister," in the old English sense of "attendant" or helper. See Luke 4:20.

6. gone through . . . unto Paphos, they found a certain sorcerer] Or, "when they had gone through the whole island," as the older manuscripts read. This implies that they preached, as they went, in the 15 or 16 towns and cities of Cyprus. Paphos, now Bafo, was near the west, as Salamis was toward the east, end of the island. The island was about 150 miles long; but these two cities were about 100 miles apart. This was new Paphos, at that time the capital and residence of the Roman proconsul. Old Paphos, where was a famous temple to Venus, was a few miles distant. Syrian fortune-tellers crowded the places of amusement, and superstitions and fanaticism and mysticism influenced the aristocracy and tainted the most learned. The proofs of the prevalent credulity of the people in absurd and degrading superstitions are given by Howson (*St. Paul*, pp. 132, 133). At Paphos the apostles met a magician, a false prophet, a Jew called Bar-jesus, or son of Joshua or Jesus. He was not a heathen like Simon Magus, but a professed or real Jew, pretending to predict future events. His claims of supernatural knowledge of the future would give him great influence with the rich and powerful; for they might fear him, even though they did not credit all his claims.*

7. deputy . . . Sergius Paulus] Or, "the proconsul, Sergius Paulus, a man of understanding." See Revised Version. This title is an indirect but striking illustration of the precision of Luke. The Roman empire had two kinds of provincial rulers: 1, the imperial, appointed by the emperor and called propraetors or legates; 2, senatorial, appointed by the senate and called proconsuls. Now Dion Cassius calls Cyprus an imperial province; hence it would be ruled by a legate, not by a proconsul. But late researches show that while it was an imperial province under Augustus, yet Cyprus was transferred to the senate in exchange for Dalmatia, so that under Claudius and at the time of Barnabas and Saul's visit it was ruled by a proconsul. And Cesnola found a Greek inscription in Cyprus which reads "under Paulus the proconsul"; this strongly confirms the accuracy of Luke as a historian. Sergius was "a man of understanding," an inquiring and judicious man. Pliny, writing about 90 A.D., cites a Sergius Paulus as an authority in natural history. The proconsul wished to hear the word of God proclaimed by Barnabas and Saul.

COMMON VERSION.	REVISED VERSION.
6 And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name *was* Bar-jesus:	6 tendant. And when they had gone through the whole island unto Paphos, they found a certain [1]sorcerer, a false prophet, a Jew, whose name was Bar-
7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.	7 Jesus; who was with the proconsul, Sergius Paulus, a man of understanding. The same called unto him Barnabas and Saul, and sought to hear the word of God.

[1] Gr. *Magus:* as in Matt. 2:1, 7, 16.

* For note on *Magians*, see Appendix, p. 361.

8. But Elymas . . . withstood them] Elymas is probably the Arabic *oulema*, spelled with Greek letters and meaning a wise man or magician. Elymas was quick to perceive that if the gospel was accepted by Sergius, his occupation would be gone. A soothsayer to a Roman proconsul was a lucrative position, though it lasted only one year. The character of his opposition may be inferred from the reproof in v. 10. Such persons are ready to attack the gospel with scurrilous arguments; anything to destroy the influence of the truth on the ruler. The world is full of those who seek to turn away anxious and thoughtful souls from God. They are not all sorcerers, but they are deceivers, doing the devil's work, and no one is safe who listens to their boastful or plausible words.

9. Saul, (who also *is called* Paul,) Always before in the narrative he is called Saul; and always after this he is called Paul. The reason for this change of name is not definitely known. Ancient writers, as Jerome and Bede, and some moderns, as Bengel, Meyer, Ewald, Olshausen and Plumptre, suggested the name was given in remembrance of the conversion of Sergius Paulus. Augustine suggests it was an expression of humility; but that savors of papal mock humility. Others regard this as quite unlike Paul, who gloried in the cross of Christ, to glory in the conversion of any one in the way above suggested. It was common for disciples to have two names, as Simon-Peter, Thomas-Didymus, Joses-Barnabas, John-Mark. As Paul was a Roman citizen, it is not unlikely that he would have a Roman name; but the Jews would naturally use his Hebrew name. Saul is Hebrew, and Paulus—Paul is a Roman name. The word *paulus* means "little." As an apostle to the Gentiles it is probable that this name became the common one. Observe that Luke does not say he was now called Paul for the first time, but implies that his name had been a double one, from an earlier period, "Saul" literally, "who is also Paul." Moreover this follows the analogy of Peter, who was first known by his Hebrew title and later almost exclusively as Peter; while Barnabas, the companion of Paul, is a more striking example. His Jewish name was Joses; but after his other name, Barnabas, is given, he is never mentioned by his original Hebrew name. So Paul was probably that apostle's second and Latin name, used by him as a free-born Roman citizen.

11. thou shalt be blind] Paul "fastened his eyes on him," R. V., to

COMMON VERSION.

8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, (who also *is called* Paul,) filled with the Holy Ghost, set his eyes on him,

10 And said, O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now, behold, the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immedi-

REVISED VERSION.

8 But Elymas the [1]sorcerer (for so is his name by interpretation) withstood them, seeking to turn aside the proconsul from
9 the faith. But Saul, who is also *called* Paul, filled with the Holy Spirit, fastened his
10 eyes on him, and said, O full of all guile and all villany, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the
11 Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun [2]for a season. And immediately there fell on him a mist and a darkness; and he went about seek-

[1] Gr. *Magus:* as in Matt. 2:1, 7, 16.
[2] Or, *until*

read his motives and true character, or the depth of his wickedness. Paul plainly exposes and severely denounces the man's wickedness. This is not a case of calling bad names: it is rather an instance of holy indignation and of laying open to the sorcerer, and especially to those he had deceived, his true character, that his influence for evil might be destroyed. He was bent on destroying the gospel; it was a case of boldly resisting and defying the Holy Spirit, and the sin needed to be exposed in the plainest terms to Jew and heathen, and some punishment given, as in the case of criminals, that would deter him and others from further mischief. He was called "son of Jesus." Paul calls him "son of diabolus" or "devil"; he was the "enemy of all righteousness," a perverter of the right [literally "straight"] ways of the Lord. Had he been within the church, as Ananias and Sapphira were, his punishment might have been similar to theirs. But Paul declared that he would become so totally blind as not to be able to see the sun for a time; for "not seeing the sun" implies total blindness. It was probably a temporary judgment. And this fell upon him immediately. This is the first recorded miracle of Paul. It was an attestation of his mission as an apostle to the Gentiles. It is worthy of note that Paul and Elymas were both smitten with blindness by the hand of the Lord. Paul sought spiritual truth and light; and light came to him in Damascus. There is no hint that Elymas sought spiritual light; he drops out of the history, a blind man in body and soul, sadly groping about for some one to lead him by the hand, his former admirers having deserted him. Raphael has vividly portrayed this scene in one of his cartoons.

12. the deputy, . . . believed] Or, "the proconsul, when he saw what was done, believed." Perhaps at first the proconsul was perplexed by the teaching of Paul and Barnabas, and further harassed in mind by the specious words of Elymas, wondering which side was right. The words of Paul, attested by the miracle following, cleared his mind, and at the same time made him astonished at the strange teaching, so new to him and accompanied by such wonderful power.

SUGGESTIVE APPLICATIONS.—1. Christians should ever be missionaries. 2. Guided by the Holy Spirit, they will give their best to the Lord. 3. Not all are called to go on foreign missions: the many extend the gospel in homelands, and sustain those who give their lives to foreign missions. 4. If home missions are not sustained, foreign missions cannot be maintained. 5. Elymas meant to keep others in spiritual blindness: physical blindness fell upon him. Punishment often comes along the lines of our sins. 6. Sin should be plainly exposed to clear the way for the gospel. 7. God can overrule evil to help the truth; but that does not lessen the guilt of those who oppose the gospel.

COMMON VERSION.	REVISED VERSION.
ately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.	12 ing some to lead him by the hand. Then
12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.	the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord.

PAUL'S ADDRESS AT THE PISIDIAN ANTIOCH. 13:13–43.

13. Paul and his company loosed from Paphos] Or, "Paul and his company set sail from Paphos, and came to Perga." "His company" is literally "those around Paul." Notice that from this time on Paul is named first, with one doubtful exception, Acts 14:12. This indicates that he now became the leader in mission work. They did not return by way of Salamis, but sailed from Paphos, at the west end of Cyprus, direct for Perga, a town further west on the mainland. Why they took this course is not stated. Probably it was the providential fact of a ship at Paphos bound for Perga, since the lines of commerce ran in this direction. They came to Cyprus probably because it was the home of Barnabas, and he would have a natural desire to preach to his neighbors and friends. Perga was a flourishing town then, and the near port for Antioch of Pisidia. Perga is now in ruins; its prosperity declined and it went into decay after the founding near by of Attaleia by Attalus Philadelphus. Here John Mark left them and returned to Jerusalem. This led Paul to refuse to take Mark on the second journey, Acts 15:37–39. But why Mark left them we do not know. Matthew Henry wittily says, "either he did not like the work, or he wanted to see his mother."

14. came to Antioch] The apostles did not remain long at Perga, although it was the capital of Pamphylia, situated on the Cestrus river about seven miles from its mouth. The Pisidian Antioch was founded by Seleucus Nicator. It lay about 100 miles from the sea, on the farther side of the Taurus Mountains. It was reached by a difficult road over the mountains, infested by robbers. Here they found a synagogue and attended the Sabbath service.

15. if ye have any word of exhortation] After the reading of the law and the prophets from the Old Testament, usual in the service of the synagogue, the rulers of the synagogue, according to custom, called on any known to be competent to teach, to interpret the word or make a religious address to the congregation. Probably Paul and Barnabas were reported to be men giving their lives to teaching, and coming from Jerusalem would receive a special invitation. They accepted the invitation, and Paul spoke.

16. Men of Israel, and ye that fear God, give audience] This form of address is grave, intended to command attention and to suggest the importance of what he was to say.

Common Version.	Revised Version.
13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.	13 Now Paul and his company set sail from Paphos, and came to Perga in Pamphylia: and John departed from them and re-
14 ¶ But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.	14 turned to Jerusalem. But they, passing through from Perga, came to Antioch of Pisidia; and they went into the synagogue on the sabbath day, and sat down.
15 And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, Ye men *and* brethren, if ye have any word of exhortation for the people, say on.	15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Brethren, if ye have any word of exhortation for the people,
16 Then Paul stood up, and beckoning with *his* hand said, Men of Israel, and ye that fear God, give audience.	16 say on. And Paul stood up, and beckoning with the hand said, Men of Israel, and ye that fear God,

17. The God of this people . . . chose our fathers] The plan of Paul's speech here is similar to that of Stephen's defence, which he must have heard, except that Paul avoids charging them with stubborn unbelief. He begins with a brief sketch of the history of Israel from the call of Abraham to the reign of David. The phrase "chose our fathers" seems naturally to refer to the call of Abraham and Isaac, and the next clause to the exaltation of Joseph and his father's family, while the last clause describes the deliverance under Moses.

V. 18 describes the wandering in Sinai for 40 years, while God "as a nursing father" carried them or fed them in the wilderness. This rendering, based on another Greek reading, is preferred by the American revisers, and is better than the other versions, for the figure comes from Deut. 1:31.

19. destroyed seven nations] The seven nations are noted in Deut. 7:1: the Hittites, a strong nation of the north; Girgashites, Amorites, Canaanites, Perizzites, Hivites and Jebusites, were about Jerusalem. These were the most powerful peoples of Canaan at that time; they were driven out and their lands given to Israel "for an inheritance," R. V., according to promise and by actual possession.

20. gave *unto them* judges about the space of] There are two different renderings here, based on different Greek readings. In the Common Version and the Greek text on which it is based, it is not clear when the 450 years begin or when they end. It seems to mean that the period of the judges to Samuel was 450 years. So Meyer interprets it. But this would make at least 640 years from the exodus to the temple, thus: in the wilderness 40 + 37 of conquest + 450 + 30 for Samuel + 40 for Saul + 40 for David + 3 to temple=640. But 1 Kings 6:1 gives the time from the exodus to the building of the temple as 480 years. The revised Greek text and Revised Version read: "he gave *them* their land for an inheritance, for about four hundred and fifty years: and after these things he gave *them* judges until Samuel the prophet." This appears to make the 450 years date from the promise to Abraham and extend to the possession of Canaan at the death of Joshua, or the realization of the promise which was thus in suspense all that period. It was *given*, but not possessed. This harmonizes substantially with Paul's statement of 430 years in Gal. 3:17, the years being noted in round numbers. It also avoids any conflict with 1 Kings 6:1. It also makes it unnecessary

COMMON VERSION.

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with a high arm brought he them out of it.

18 And about the time of forty years suffered he their manners in the wilderness.

19 And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot.

20 And after that he gave *unto them* judges about the space of four hundred and fifty years, until Samuel the prophet.

REVISED VERSION.

17 hearken. The God of this people Israel chose our fathers, and exalted the people when they sojourned in the land of Egypt, and with a high arm led he them
18 forth out of it. And for about the time of forty years [1] as a nursing-father bare
19 he them in the wilderness. And when he had destroyed seven nations in the land of Canaan, he gave *them* their land for an inheritance, for about four hun-
20 dred and fifty years: and after these things he gave *them* judges until Samuel

[1] Many ancient authorities read *suffered he their manners*. See Deut. 1:31.

to conjecture that Paul followed some traditional chronology, as it is assumed Josephus did. Then the period of the judges and Samuel followed this 450 years, as the Revised reading clearly states.

21. desired a king: . . . Saul . . . forty years] Here again the length of Saul's reign is given as 40 years. The length of Saul's reign is not stated in the Old Testament, but Josephus says he ruled 40 years; that is, 18 years during Samuel's lifetime and 22 years after Samuel's death, *Antiq.* 6:14, 9. And this is confirmed by Scripture, since Ish-bosheth, Saul's son, who was made king by Abner after Saul's death, was forty years old when he began to reign. See 2 Sam. 2:10.

22. he raised up unto them David] The rejection or removal of Saul is noted in 1 Sam. 15:23–28, and the appointment of David in 1 Sam. 16:1, 13. The testimony or witness quoted concerning David is found in Ps. 89:20, 21 and 1 Sam. 13, 14; the two passages are not in the precise words here given, but for substance the same, and faithfully present the real thought. Through David according to promise God had provided a Saviour, even Jesus, as v. 23 states.

24. John had first preached] Or, literally, "John having heralded before the face of his coming the baptism of repentance to all the people of Israel." This is an Hebraic expression common in that language. John the Baptist was accepted as a true prophet by the Jews, and before the entrance of Jesus on his public ministry John proclaimed a baptism of repentance as preparatory to the public mission of Jesus.

25. John . . . said, . . . behold, there cometh one] Notice the Revised reading, "What suppose ye that I am? I am not *he*." "What suspect" or "secretly think ye?" During his ministry John was plain and emphatic in his declarations that he was not the Messiah, whom they began to suspect him to be. Then he added that there was one coming whose shoes he was not worthy to unloose, meaning that he was not worthy to do the most menial service for one so great. These declarations are found in the Gospels,

COMMON VERSION.

21 And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the *son* of Jesse, a man after mine own heart, which shall fulfil all my will.

23 Of this man's seed hath God, according to *his* promise, raised unto Israel a Saviour, Jesus:

24 When John had first preached before his coming the baptism of repentance to all the people of Israel.

25 And as John fulfilled his course, he said, Whom think ye that I am? I am not *he*. But, behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.

REVISED VERSION.

21 the prophet. And afterward they asked for a king; and God gave unto them Saul the son of Kish, a man of the tribe of Benjamin, for the space of forty years.

22 And when he had removed him, he raised up David to be their king; to whom also he bare witness, and said, I have found David the son of Jesse, a man after my

23 heart, who shall do all my [1] will. Of this man's seed hath God according to promise

24 brought unto Israel a Saviour, Jesus; when John had first preached [2] before his coming the baptism of repentance to all

25 the people of Israel. And as John was fulfilling his course, he said, What suppose ye that I am? I am not *he*. But behold, there cometh one after me, the shoes of whose feet I am not worthy to

[1] Gr. *wills.*

[2] Gr. *before the face of his entering in.*

see Matt. 3:11; Mark 1:7; Luke 3:16, and more explicitly in John 1:19-27.

26. to you is the word of this salvation sent] Or, "to us is the word" is the reading of four of the oldest manuscripts, as in the Revised Version. Paul calls them "brethren," "children of the stock" (or "race," "lineage") "of Abraham," "and those among you that fear God," that is, all proselytes, and strangers with you, if they fear God; "salvation is of the Jews," said Jesus to the woman of Samaria, John 4:22.

27. because they knew him not] Paul here explains the conduct of the Jews of Jerusalem and their rulers in condemning Jesus, in the same way that Peter had in the temple, Acts 3:17. They did not understand who Jesus was, and they mistook the meaning of the prophets whose words they heard read every Sabbath, and hence in ignorance had actually fulfilled those same prophecies by condemning Jesus.

28. though they found no cause of death] They were so prejudiced and mistaken in their judgment that though the Sanhedrin condemned him for blasphemy they failed to prove it, and based their verdict upon a confession extorted from Jesus. And when they brought him to Pilate they failed to show any cause of death, as Pilate declared to them. Yet they asked Pilate to condemn him to death and Pilate yielded to their clamors. Compare Luke 23:14, 22-24.

30. But God raised him from the dead] When they had fulfilled unwittingly all the prophecies written of the Messiah, then they took Jesus down from the tree, meaning the cross, as in Peter's address, Acts 5:30, and laid him in the tomb. In contrast with these mistaken acts of the Jews, God placed him in great honor, raising him from the dead, of which resurrection there were many witnesses who were "now" living. See v. 31, Revised reading.

32. we declare unto you glad tidings] Observe that Paul and Bar-

COMMON VERSION.

26 Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.
27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him*.
28 And though they found no cause of death *in him*, yet desired they Pilate that he should be slain.
29 And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre.
30 But God raised him from the dead:
31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.
32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,
33 God hath fulfilled the same unto us their

REVISED VERSION.

26 unloose. Brethren, children of the stock of Abraham, and those among you that fear God, to us is the word of this salva-
27 tion sent forth. For they that dwell in Jerusalem, and their rulers, because they knew him not, nor the voices of the prophets which are read every sabbath,
28 fulfilled *them* by condemning *him*. And though they found no cause of death *in him*, yet asked they of Pilate that he
29 should be slain. And when they had fulfilled all things that were written of him, they took him down from the tree, and
30 laid him in a tomb. But God raised him
31 from the dead: and he was seen for many days of them that came up with him from Galilee to Jerusalem, who are now
32 his witnesses unto the people. And we bring you good tidings of the promise
33 made unto the fathers, how that God hath fulfilled the same unto our children, in that he raised up Jesus; as also it is written in the second psalm, Thou art my Son, this day have I begotten thee.

nabas do not claim to be personal witnesses of the death and resurrection of Jesus; they proclaim the good news of the fulfillment of the promise concerning the Messiah. This fulfillment he distinctly says is found in the resurrection of Jesus. He refers to the declaration in Ps. 2:7 to identify Jesus with the Son of God; showing also that though this psalm had a primary reference to David, it had a true fulfillment in the Messiah as the divine successor of David. Mark the change "unto our children" in the Revised Version of v. 33, which is due to a revised Greek text. Paul counts himself among the children of "the fathers."

34. that he raised him up from the dead] The prophecy from Ps. 2:7 having been cited as evidence that he was the true divine Son, Paul now adduces evidence to show that that prophecy had been fulfilled also, in raising him from the dead. This resurrection implied that death would have no more power over him, nor would corruption. The promise next quoted, not verbally but in substance, from Isa. 55:3 may be rendered, "I will give you the holy and sure blessings of David," R. V. Further prophetic evidence of the resurrection is cited in v. 35, from Ps. 16:10, words which cannot refer to David, as Paul proceeds to show. For David, having served the will of God in his age, died, and was added to [the bodies of] his fathers, and saw corruption; his body returned to the earth. But he whom God raised again saw no corruption, that is, no dissolution, but rather a glorifying of the body.

38. through this man is preached . . . forgiveness of sins] Having shown from the prophecies and the psalms that God had fulfilled his promises, not in David but through David's greater Son, and that these were fulfilled in Jesus whom God raised from the dead, he makes the application: "through this man is proclaimed unto you remission of sins," R. V. You want to be justified; here the positive character of justification is presented in the offer of remission of sins through Jesus.

Common Version.	Revised Version.
children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.	
34 And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David.	34 And as concerning that he raised him up from the dead, now no more to return to corruption, he hath spoken on this wise, I will give you the holy and sure *blessings*
35 Wherefore he saith also in another *psalm*, Thou shalt not suffer thine Holy One to see corruption.	35 of David. Because he saith also in another *psalm*, Thou wilt not give thy Holy
36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:	36 One to see corruption. For David, after he had [1] in his own generation served the counsel of God, fell on sleep, and was laid
37 But he, whom God raised again, saw no corruption.	37 unto his fathers, and saw corruption: but he whom God raised up saw no corrup-
38 ¶ Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins:	38 tion. Be it known unto you therefore, brethren, that through this man is pro-

[1] Or, *served his own generation by the counsel of God, fell on sleep*
Or, *served his own generation, fell on sleep by the counsel of God*

39. from which ye could not be justified by the law] Here is a characteristic of Paul's teaching. The law required perfect obedience; the sacrifices did not justify the disobedient. Only by faith could the law give freedom from guilt. It was the old truth in a new aspect: "the just shall live by his faith," Hab. 2:4. Compare Rom. 1:17; Gal. 3:11. This faith is now open to all, and whosoever believeth in Jesus will have remission of sins, and with it justification. Law cannot justify any one except on the ground that he has fully complied with all that the law requires. It knows no remission for non-compliance; it knows no pardon for sin.

41. Behold, ye despisers] Paul understood the strong prejudices by which the Jews were held. He had felt the power of these bonds himself, and the truth had broken through upon his heart only by a miraculous revelation to him. So he puts the warning in the strong language of the prophet Habakkuk, 1:5. This spoke in strongest terms of the unbelief of the Jews. Alexander paraphrases it thus: "Be upon your guard lest, by rejecting the salvation which I have now offered in the name of your Messiah, you should call down judgments on yourselves as fearful and incredible as those predicted by Habakkuk, and inflicted by the hands of the Chaldeans on our unbelieving fathers." "One," a competent witness had declared it, yet the Jews were not ready to believe it.

42. when the Jews were gone out] Or, according to an amended Greek text, based on four old manuscripts, "And as they went out, they besought that these words might be spoken to them the next sabbath," R. V. The word "Gentiles" in v. 42 is not found in either the Sinaitic, Alexandrian, Vatican, Ephræim or Beza manuscript. The Gentiles do not appear to have been present until the next Sabbath; see v. 44. The more devout of the Jews would be the most likely persons to have been present at their earlier meetings, as the next verse implies.

43. many . . . followed Paul and Barnabas] Two classes are mentioned in this verse: Jews and "devout," literally "worshipping," proselytes. Many of these two classes went with the apostles, probably to their lodging, and were further taught in the new way, and urged "to continue in the grace

COMMON VERSION.	REVISED VERSION.
39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.	39 claimed unto you remission of sins: and by him every one that believeth is justified from all things, from which ye could
40 Beware therefore, lest that come upon you, which is spoken of in the prophets;	40 not be justified by the law of Moses. Beware therefore, lest that come upon *you*, which is spoken in the prophets;
41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.	41 Behold, ye despisers, and wonder, and [1]perish; For I work a work in your days, A work which ye shall in no wise believe, if one declare it unto you.
42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.	42 And as they went out, they besought that these words might be spoken to them
43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas; who, speaking to them, persuaded them to continue in the grace of God.	43 the next sabbath. Now when the synagogue broke up, many of the Jews and of the devout proselytes followed Paul and Barnabas: who, speaking to them, urged them to continue in the grace of God.

[1] Or, *vanish away*

of God"; which implies that they had accepted that grace, or were certainly seeking to understand the new faith, here called "the grace of God."

Suggestive Applications.—1. Strive to win men to the right by considering their condition. 2. The Old Testament is a rich armory from which to draw arguments in support of the gospel. 3. All who will may receive remission of sins through Jesus Christ. 4. All who will be saved must believe in Christ. 5. To reject this Saviour is to perish. 6. The great burden of Christian teaching, preaching and missions is to proclaim Christ the Saviour. 7. Men may despise and perish, but some will believe and be blessed. 8. The power of the old gospel is as great now as then; "almost the whole city" came to hear the apostles. 9. Believers prosper by continuing in the grace of God.

Paul and Barnabas Turn to the Gentiles. 13:44–52.

44. the next sabbath . . . the whole city] It is quite clear that one synagogue could not have held so large an assembly. It must have been filled to overflowing; a larger crowd gathering outside about the doors and windows. Here were Jews, proselytes and Gentiles. This implies that the apostles had been faithfully laboring during the week. What the precise line of argument was on that Sabbath is not stated; but the subject, as before, was the word of God. See vs. 47 and 48.

45. when the Jews saw the multitudes] The crowd came, not from custom, duty or love, but either sincerely to know of the new teaching or from idle curiosity. The larger part appear to have been disposed to listen quietly to the new teachers; but the Jews, meaning the majority of that class, or the leaders of them, were in a heat of temper, jealous for their exclusive privileges of worship, "contradicted" what Paul said, denying his teachings from the Old Testament, and "blasphemed," or literally "railed" or ridiculed his teaching. The part that no doubt gave them greatest offence was that the Gentiles should have privileges before God equal to the Jews. Compare the similar conduct of the Jews at Corinth, Acts 18:6.

46. waxed bold, and said, . . . we turn to the Gentiles] Or, "spake

Common Version.	Revised Version.
44 ¶ And the next sabbath day came almost the whole city together to hear the word of God.	44 And the next sabbath almost the whole city was gathered together to hear the
45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.	45 word of [1] God. But when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were spoken by Paul, and [2] blas-
46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.	46 phemed. And Paul and Barnabas spake out boldly, and said, It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal
47 For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.	47 life, lo, we turn to the Gentiles. For so hath the Lord commanded us, *saying*, I have set thee for a light of the Gentiles, That thou shouldest be for salvation unto the uttermost part of the earth.
	[1] Many ancient authorities read *the Lord*. [2] Or, *railed*

out boldly." This implies that they had spoken before in some conciliatory terms, that had failed to win. The sharp, determined opposition, therefore, they now met in bold, plain speech and decisive action. It was necessary that the word of God should first be spoken to the Jews; the "necessity" being grounded upon the Lord's purpose and command that the gospel should be thus offered. Compare "beginning at Jerusalem," Luke 24:47, with Matt. 10:5, 6; 15:24; Rom. 2:9, 10; and Acts 3:26. There was an added economic necessity, inasmuch as the Jews had and believed the Old Testament, and had synagogues for the worship of the true God, thus offering the easiest and most economic channel through which the gospel could be made to reach the whole world. "Seeing ye thrust it from you," as if they had violently hurled the gospel from them in their hatred of it; "and judge yourselves unworthy of eternal life," a judgment pronounced by their action in denying and railing at the gospel. This is the first voluntary offer of grace uninvited to Gentiles. This *crisis* in Christian missions was not the result of a sudden impulse, nor of the fanaticism of the Jews at this Antioch. The majority of the Jews had uniformly been proud, arrogant, self-righteous in spirit, despising the gospel and rejecting Jesus Christ, persecuting his followers, and often by cruel measures trying to stamp out the new way. This decision of the apostles was also in accord with the purpose of God from of old, as Paul proves by citing Isaiah 49:6. Moreover, it is in accord with the teaching of Jesus, "that repentance and remission of sins should be preached in his name among all nations," Luke 24:47. Then too, as throwing strong light on their action in the crisis, recall Paul's address later to the Jews, in which he tells them of the trance he had while praying in the temple at Jerusalem during his first visit there, when the Lord commanded him to depart; "for I will send thee forth far hence unto the Gentiles," Acts 22:21.

48. the Gentiles . . . were glad, and glorified the word] It is not meant that all the Gentiles were glad, nor that all the Jews rejected the gospel; nor yet again, that the apostles intended to preach hereafter to none of the Jews, but exclusively to Gentiles. It rather expresses the action of the larger class of the Gentiles present; they rejoiced, and glorified the word by hearing it and accepting it. Hereafter the decision of the apostles was to preach voluntarily to Gentiles as freely and as widely as to Jews. The historian adds in respect to the Gentiles of this Antioch, "as many as were ordained to eternal life believed." This clause has been interpreted—1, as expressing the purpose of God in respect to those who believe: they were appointed in his plan. Meyer explains that their believing was "in accordance with his [God's] foreknowledge, by which he foreknew them as persons who would believe." 2, others hold that "were ordained" is used in the sense of "were disposed" or "were inclined," which makes the expression

COMMON VERSION.	REVISED VERSION.
48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.	48 And as the Gentiles heard this, they were glad, and glorified the word of [1]God: and as many as were ordained to eternal life
49 And the word of the Lord was published throughout all the region.	49 believed. And the word of the Lord was spread abroad throughout all the region.

[1] Many ancient authorities read *the Lord*.

refer to the disposition or will of men, and not to the ordaining will of God. Thus they make it refer to the efficacy of God's grace, not to his eternal purpose, and say that Luke was stating a fact and not setting forth a doctrine.

50. the Jews stirred up the devout . . . women] The gospel was published in the region of the Pisidian Antioch, chiefly, as we infer, by the apostles, who made their headquarters for some time at that city. The Jews, however, did not cease their opposition. They did not move directly themselves against the apostles, but through "devout women of honorable estate," R. V. This describes women who were proselytes to the Jewish worship, and were of distinction or rank in the city, but whose husbands were probably Gentiles still. Josephus speaks of the many married women of Damascus who were attached to the Jewish religion: *Wars*, 2:20, 2. The Jews stirred up the women of the upper classes; the women stirred up their Gentile husbands, the "chief men" of the city—for it was a Roman colony—and thus a persecution was raised, which drove Paul and Barnabas out of "their coasts," literally, "out of their boundaries." Paul refers to this persecution in his second letter to Timothy, 2 Tim. 3:11.

51. they shook off the dust of their feet . . . and came unto Iconium] This was a symbolic act common among Orientals, and a literal obedience of our Lord's command, Matt. 10:14. It was a sign that the opposers must bear the blame. It also signified that the city was unholy and profane. Iconium was 50 miles eastward of Antioch near Mt. Taurus, and the capital, "the Damascus," of Lycaonia. It is famous in history as the cradle of conquering Turks who founded the Ottoman empire. It is now called Konieh, a city of about 30,000 population.

52. the disciples were filled with joy] This refers to the new disciples, not only in Antioch but in all that region. See v. 49. It was the joy of a new faith, which removed the sense of guilt, and gave comfort by the presence and power of the Holy Spirit. The persecution was probably a sudden tumult aroused by the women who were set on by the Jews, and which was quieted as soon as Paul and Barnabas left.

SUGGESTIVE APPLICATIONS.—1. Widely-different effects follow the proclaiming of the gospel even in the same community. 2. An intense denominationalism sometimes makes men blind to the truth, as it did the Jews of Antioch. 3. When men reject the gospel, they stir up others, women and men, to oppose it. 4. Rejecters of the gospel by their conduct prove themselves unworthy of eternal life. 5. Those that have had no gospel privileges

COMMON VERSION.

50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.
51 But they shook off the dust of their feet against them, and came unto Iconium.
52 And the disciples were filled with joy, and with the Holy Ghost.

REVISED VERSION.

50 But the Jews urged on the devout women of honourable estate, and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and cast them
51 out of their borders. But they shook off the dust of their feet against them, and
52 came unto Iconium. And the disciples were filled with joy and with the Holy Spirit.

RUINS AT PISIDIAN ANTIOCH. (*From a Photograph.*)
The modern village is below, on the plain.

KONIEH, SITE OF ICONIUM. (*From a Sketch.*)
Looking to the southeast, towards Lystra. The mountains in the distance are in the direction of Lystra.

often welcome the missionary and the Bible service. 6. Willful rejecters are rightfully left to themselves by gospel workers. 7. Disciples rejoice, though the ungodly hate and despise them.

PREACHING AND PERSECUTION AT ICONIUM. 14:1–7.

ANALYSIS.—The mission of Paul and Barnabas at Iconium, vs. 1–7; the miraculous cure of a cripple at Lystra the offer of worship to apostles as gods their refusal of it, and persecution by Jews, vs. 8-19; Paul's escape to Derbe—and return of Paul and Barnabas to Lystra, Iconium and Antioch of Pisidia, vs. 20 23; their return to Perga, Attalia and Antioch in Syria, and their report to the church, vs. 24–28.

1. in Iconium, . . . Jews, and . . . Greeks believed] Although Paul and Barnabas had been roughly treated by the Jews in Antioch of Pisidia, and had declared to them that they would turn to the Gentiles, yet in Iconium the apostles after the same fashion go first again into the synagogue to proclaim the gospel. Iconium has had the same name and an unbroken history from Paul's time until now. It was a capital city, and on the Roman road running from the Propontis southeast to the Mediterranean Sea. Many Jews and Greeks also believed. The "Greeks" here are supposed to mean Jewish proselytes of the gate who spoke Greek, though it is conceded that the Greek term usually designated Gentiles, that is, heathen Greeks. Others hold that Gentiles are designated as in contrast with the Jews and those attached to their worship. It cannot be certainly decided which class is intended here, or whether both proselytes of the gate and heathen may not be designated. The practice of heathen Greeks of attending the synagogue worship even at Rome is mentioned in the Greek classics; and it would be in accord with the resolve of the apostles to turn to the Gentiles, to understand the term to refer to heathen Greeks. The historian usually uses another Greek word to designate Greek-speaking Jews and Jewish proselytes.

2. the unbelieving Jews stirred up the Gentiles] Or, literally, "But the disobedient Jews stirred up, and made bad, the souls of the Gentiles against the brethren." The word for "unbelieving" or "disobedient" implies more than unbelief, and carries the force of a disobedience that reaches open rebellion. The one Greek word for "made . . . evil affected" is used in an unusual sense, and implies actual harm done; thus the same term is used to describe Herod's cruel persecution in Acts 12:1.

3. Long time therefore abode they speaking boldly] Or, "Long

COMMON VERSION.	REVISED VERSION.
CHAP. XIV.—And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.	14 And it came to pass in Iconium, that they entered together into the synagogue of the Jews, and so spake, that a great multitude both of Jews and of Greeks
2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.	2 believed. But the Jews that were disobedient stirred up the souls of the Gentiles, and made them evil affected against
3 Long time therefore abode they speaking boldly in the Lord, which gave testimony	3 the brethren Long time therefore they tarried *there* speaking boldly in the Lord, who bare witness unto the word of his

time therefore they tarried *there* speaking boldly in the Lord, who bare witness unto the word of his grace." Some count the text corrupt here, or see evidence of "documents" boldly inserted by some editor.* This verse in the Revised Version is clear enough except "therefore." To what does it refer? Some say to the success noted in v. 1; others to the opposition in v. 2. That is, the first class of interpreters understand that because of the great success of the gospel, the apostles "therefore" tarried a long time; the second class, that they tarried because of the opposition; which view they say is favored by the explanation, in v. 3, of the witness granted by the Lord of signs and wonders. Meyer combines the two and explains: "in consequence of that approval, v. 1, and this hostility, v. 2, they spent indeed a considerable time in free-spoken preaching, v. 3, but there arose a division among the multitude," v. 4. The "signs" is a term for miracles, regarding them as proofs or attestations of the apostles' preaching; "wonders" regards the miracles as attracting, by their marvellous character, attention to the preaching.

4. with the apostles] Paul and Barnabas are here given this title for the first time. It occurs again in verse 14. Barnabas is not separately given the title of apostle in the New Testament; hence the designation of "apostles" has been interpreted in different ways: 1, as referring to the apostles at Jerusalem, or to apostolic teaching; 2, that Barnabas with Paul was an apostle in the official sense; 3, that the term is used not in the official, but in the primary, sense of any who are sent as missionaries. See John 13:16; Rom. 16:7; 2 Cor. 8:23; Phil. 2:25. In these passages the Greek word is from the same stem as those rendered "messenger" and "sent" in the English versions.

5. there was an assault made] Or, "an onset," R. V. The Greek gives the idea of an intended assault only, abetted by the rulers of the Jewish synagogues, who would have no civil authority. Some, however, infer that "rulers" refers to those of the Gentiles as well as of the Jews; but the last clause, "to stone them," was a Jewish and not a Greek or Roman mode of punishment, and that seems to limit the "rulers" to Jews. There is a tradition that at Iconium a lovely maiden named Theckla was converted by Paul's preaching. She was espoused to Thamyris, but refused to marry him after her conversion. When Paul was in prison, she is said to have visited him by bribing the jailer, and to have been instructed further by Paul. She was condemned to death for refusing to marry Thamyris, but was miracu-

Common Version.	Revised Version.
unto the word of his grace, and granted signs and wonders to be done by their hands.	grace, granting signs and wonders to be
4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles.	4 done by their hands. But the multitude of the city was divided; and part held with the Jews, and part with the apostles.
5 And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use *them* despitefully, and to stone them,	5 And when there was made an onset both of the Gentiles and of the Jews with their rulers, to entreat them shamefully, and

* See Prof. Ramsay's *St. Paul the Traveller*, p. 108.

lously saved; joined Paul in his missionary labors, and died when ninety years old. The tradition is preserved in an apocryphal work entitled *Acts of Paul and Theckla.*

6. They were ware of *it*, and fled] Or, "became aware of it." Paul and Barnabas were informed of the plot of the Jews, and fled. There is no record of their being put in prison at Iconium, and the account of it in the apocryphal work before cited is without historic foundation. The order in the Revised Version in this verse makes the sense clearer. The mob set upon the apostles; but, warned in time, they fled to Lycaonia—first to Lystra, then to Derbe, and then into unnamed and obscure towns in that region, where the Jews were few or where the apostles could not be found. Or, it may mean "they fled into Lycaonia, especially to the part of it that is summed up as the cities Lystra and Derbe, and the surrounding *Region.*" So Prof. Ramsay renders the verse: that is, a *Region* comprising part of Lycaonia is distinguished from the rest as consisting of two cities and a stretch of cityless territory, not organized on the native pre-Greek village system. This the historical student finds was true of that portion of Asia Minor between 37 and 72 A.D., and of that limited period only—the period when Paul visited it. Thus the minute accuracy of Luke is incidentally shown.* Luke's language is in exact accord with the local titles given to the parts of Lycaonia at that time. Those in the Roman or Galatic part called the other part the "Antiochian Region"; while those of the latter spoke of the Roman part as the "Galatic Region." The boundaries of Galatia changed before the second century, so that the readers of that century were puzzled by the account, and this led to changes in the text which appear in the Beza manuscript, but are not in the received text. This escape of the apostles was in accord with what Christ had commanded, Matt. 10:23. Wherever they went they continued to proclaim the gospel, v. 7.

SUGGESTIVE APPLICATIONS.—1. The gospel divides men into two classes, believers and disbelievers. 2. Opposers need not discourage gospel workers, when others are willing to hear. 3. When violence arises workers may and should escape if possible. 4. Wherever evangelists go they should bear the gospel. 5. Boldness and patience are required for this work, besides piety.

PAUL AND BARNABAS AT LYSTRA. 14:8–18.

8. a certain man at Lystra, . . . a cripple] He was "impotent," Greek, "without power." Lystra has usually been identified with ruins at *Bin-bar Kilisheh*, "the thousand and one churches," about 40 miles south-

COMMON VERSION.	REVISED VERSION.
6 They were ware of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:	6 to stone them, they became aware of it, and fled unto the cities of Lycaonia, Lystra and Derbe, and the region round
7 And there they preached the gospel.	7 about: and there they preached the gospel.
8 ¶ And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:	8 And at Lystra there sat a certain man, impotent in his feet, a cripple from his mother's womb, who never had walked.

* See Ramsay's *St. Paul*, pp. 110, 111.

ward of Iconium on a high-road to Syria. But Prof. Sterrett, 1885, found ruins, an inscription and other ancient evidences about a mile north of the village *Khatyn Serai*, only six hours' journey south-southwest of Iconium, fully proving that as the site of ancient Lystra. An inscription on a marble pedestal *in situ* seemed to identify the site beyond question as that of ancient Lystra, and also marked it as made a Roman colony by Augustus. Water was so scarce in this region, says Strabo, that it was sold for money. Lystra was the home of Timothy, Acts 16:1. The people worshipped Zeus and Hermes, translated Jupiter and Mercury in our versions. The native speech was not Greek, but some language not understood by the apostles, vs. 11–14. Lystra was not a rich city, and had few if any Jews, since no synagogue is mentioned. The man was deformed, born a cripple, and no doubt well known in the city.

9. he had faith to be healed] The poor cripple "was hearing (imperfect tense) Paul speaking," and hope was awakened in him. Paul, seeing that he had faith to be healed, literally "to be saved," "said with a loud voice, Stand upright," etc. The English versions convey the idea that the cripple believed he could be made to walk; but the Greek word is the one frequently rendered "to be saved." It is true that, like almost all words in human speech, this primarily meant to be saved from some physical disease or danger. But in the New Testament it is used widely in a spiritual sense to signify salvation from sin. It is only because of the context that some appear to limit it to the healing of the body here. It is better surely to give it the wider sense, and include both bodily and spiritual healing. Compare this instance with the healing of the lame man at the temple, Acts 3:1–8.

11. The gods are come down to us] The peculiarities of the speech of Lycaonia are now unknown. It may have been a dialect; but whether it had affinities with the Greek or the Assyrian, as some say, or with the Cappadocian or Celtic, is not known. An old Greek writer, however, tells us that there was a language or dialect peculiar to Lycaonia. The fact is stated here, without doubt, to explain why the apostles did not sooner restrain the people. Their cry was in a dialect not understood by Paul and Barnabas, and they did not know what they meant until they saw the offerings. The Lycaonians understood Paul speaking Greek, but now spoke among themselves, in their excitement, in their native dialect, not understood by Paul. This shows that the gift of tongues did not give the apostles power to speak

Common Version.	Revised Version.
9 The same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed,	9 The same heard Paul speaking: who, fastening his eyes upon him, and seeing
10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.	10 that he had faith to be made whole, said with a loud voice, Stand upright on thy
11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.	11 feet. And he leaped up and walked. And when the multitudes saw what Paul had done, they lifted up their voice, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.
12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.	12 And they called Barnabas, [1] Jupiter; and Paul, [2] Mercury, because he was the chief

[1] Gr. *Zeus.* [2] Gr. *Hermes.*

or to understand all dialects in mission work. The Lycaonians saw the healing; recognized it as supernatural or done by some power such as they supposed belonged to their gods. So they called Barnabas, Jupiter (Zeus), the chief deity, probably because Barnabas was the larger and more impressive in appearance, or because he did less, and according to Oriental ideas would be the leader; for the Oriental idea is that the chief god sits apart, sending his messenger to do his will. And Paul they called Mercurius or Mercury, the god of eloquence, since Paul was the active agent; probably smaller in stature, as he says, "in presence weak"; yet he did most of the speaking. They counted Paul a messenger of God here, and Paul in his Epistle to the Galatians says, "ye received me as an angel [messenger] of God," Gal. 4:14. Notice that here the Lycaonians gave Barnabas the chief position, one he had occupied when the two apostles set out on the mission. But this they did purely from their Oriental idea that the most active person must be the messenger of the reserved and more quiet, inactive member of a company. Ovid tells of an old Phrygian legend of two persons, Philemon and Baucis, who received Jupiter and Mercury, the fabled gods, disguised. The cottage where they were guests was turned into a temple, and Philemon and Baucis made priest and priestess for life, and changed into trees at death. This legend was doubtless familiar to the Lystrians. They would therefore expect their gods to visit them disguised in some earthly forms. These worshippers were natives, not Roman colonists, and, as the narrative implies, bilingual; that is, they spoke and understood Greek and some native tongue also, and in excitement, as was natural, used the latter.*

13. the priest of Jupiter, . . . brought oxen] When this was done, Paul and Barnabas began to understand their intention. The language is elliptical; it clearly does not mean that Jupiter was "before the city," though it might mean that a statue of him was there. It probably means that there was a temple for his worship "before the city," that is, at the entrance or gate, as the Revised Version reads. Bullocks and garlands or wreaths of flowers were regarded as the most costly and fitting sacrificial offerings, both by Jews and Gentiles. The garlands were used to crown the heads of the bullocks, and also to adorn the priests, the altar and the temples.

14. Barnabas and Paul, . . . rent their clothes] Or, "garments." Notice here that as the Lystrians regarded Barnabas as the leading being, he is given the leading position by the historian. Rending their garments was the customary Oriental mode of expressing great grief or horror, and was well suited to arrest the act of the priest and the crowd of people. Notice

COMMON VERSION.	REVISED VERSION.
13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.	13 speaker. And the priest of [1]Jupiter whose *temple* was before the city, brought oxen and garlands unto the gates, and would have done sacrifice with the multi-
14 *Which* when the apostles, Barnabas and Paul, heard *of*, they rent their clothes, and ran in among the people, crying out,	14 tudes. But when the apostles, Barnabas and Paul, heard of it, they rent their garments, and sprang forth among the
	[1] Gr. *Zeus.*

* But see note on *Languages of Asia Minor*, in Appendix, p. 363

the vigor of the Revised Version, "they rent their garments, and sprang forth among the multitude, crying out."

15. why do ye these things?] There was no need to describe the things. Their protest would be understood to refer to the proposed offerings. But the reason for the protest would not be seen; so they briefly but decidedly state the reasons. Compare Peter's remonstrance to Cornelius, Acts 10:26. You think we are gods, but we are men of like passions (or nature) with you, mortal, full of pain, suffering, want and perils. They regarded the gods as immortal, blessed, free from pain, peril and sickness, and far from the homes of men, in a serene world of their own. Paul said they came with glad tidings, to turn them from these vain things—idolatry is so designated by Jews—unto the living God, who made all things. Does he imply that the gods that they took Paul and Barnabas to be were dead or imaginary gods? So it seems; and that they had no power, but the living God was the Creator of all. It was the most forcible appeal that could be made to a heathen crowd.

16. in times past suffered all nations to walk in their own ways] Or, "in the generations gone." The Lystrians might ask, as heathen often do now, if the living God disapproves of these things, why has he not sent some messenger to tell our fathers before us? Why leave us to go on in wrong?

17. he left not himself without witness] This argument Paul used with the Athenians, Acts 17:27, and more fully in writing to the Romans, 1:19, 20. He declares God's providential government of the world; the gifts of rain, harvests and temporal blessings witnessed to them that there was a living God. Even the heathen, by careful observation of natural events about them, might learn of God, is the point of Paul's argument. That is, they were referred to the facts of what in modern times has been called natural theology, for evidences of God.

18. scarce restrained they the people] It was hard to quiet the people, and to keep them from making the offerings to Paul and Barnabas as gods. They barely succeeded in this by their energy and the great demonstrations accompanying their protest. Here Paul found Timothy, and his

COMMON VERSION.

15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

16 Who in times past suffered all nations to walk in their own ways.

17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

REVISED VERSION.

15 multitude, crying out and saying, Sirs, why do ye these things? We also are men of like [1]passions with you, and bring you good tidings, that ye should turn from these vain things unto the living God, who made the heaven and the earth and the sea, and all that in them

16 is: who in the generations gone by suffered all the nations to walk in their own

17 ways. And yet he left not himself without witness, in that he did good, and gave you from heaven rains and fruitful seasons, filling your hearts with food and

18 gladness. And with these sayings scarce restrained they the multitudes from doing sacrifice unto them.

[1] Or, *nature*

mother Eunice and his grandmother Lois, all of whom became disciples, Acts 16:1; 2 Tim. 1:5.

SUGGESTIVE APPLICATIONS.—1. By nature we cannot walk with God. 2. We must seek healing from Christ if we would walk with God. 3. God will regard true seekers. 4. We may miss a knowledge of God by neglecting to note his providential works about us. 5. Good men will refuse to receive the honor and praise that belong to God alone.

PAUL STONED; APOSTLES RETURN TO ANTIOCH. 14:19-28.

19. Jews . . . stoned Paul] Now the Jews from Antioch of Pisidia and from Iconium followed in their hate and fury, and "persuaded the multitudes," proverbially fickle and weak, to mob Paul. The Lystrians were offended at the conduct of Paul and Barnabas, who in fact declared that the people had made a grievous mistake in their opinion of the apostles. If they were not gods, it was easy enough to persuade the people that they must have magical powers dangerous to any community. A reversal of feeling followed; the Lystrians joined the malicious Jews in stoning the very man whom a few hours before they were ready to worship as a god. Paul was dragged out of the city unconscious, and left for dead. Notice Luke does not give his opinion; he simply says the persecutors considered him dead, and leaves the reader to draw his own conclusions. The writer does not try to find marvels in this experience; he states facts with the greatest simplicity, and quickly passes to the next event.

20. he rose up, and came into the city] The rising up of Paul and entering the city are supposed by many to be the result of a miraculous restoration. The narrative may convey this idea, but the language does not limit it to that meaning. If Paul was hit with a stone and made unconscious by the blow, but not fatally or seriously injured, he might recover from a faint or an unconscious state and be able to enter the city. This would answer the conditions stated in this verse.

21. they returned again to Lystra] When they had proclaimed the gospel and "made many disciples," R. V., in Derbe, about 25 to 35 miles southeastward from Lystra, near modern *Zosta* (Gaius was of Derbe, Acts 20:4), the apostles returned to the cities that had persecuted them, Lystra, Iconium and Antioch of Pisidia. But the narrative implies that on their return they met disciples only, giving further instruction to them, and com-

COMMON VERSION.	REVISED VERSION.
19 ¶ And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew *him* out of the city, supposing he had been dead.	19 But there came Jews thither from Antioch and Iconium: and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, sup-
20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.	20 posing that he was dead. But as the disciples stood round about him, he rose up, and entered into the city: and on the morrow he went forth with Barnabas to
21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and *to* Iconium, and Antioch,	21 Derbe. And when they had preached the gospel to that city, and had made many disciples, they returned to Lystra, and to

pleting the organization of a church in each place, as stated in vs. 22 and 23.

22. Confirming the souls of the disciples] They strengthened the souls of the new converts. The Lord said to Peter, "when once thou hast turned again, stablish (confirm) thy brethren," Luke 22:32, R. V. Out of his own experience Paul assured these disciples that through much tribulation they must enter the kingdom. The word for tribulation implies pressures, threshings or struggles. The persecutions and trials now would be followed by the possession of the glorious kingdom by and by. This was their hope.

23. ordained them elders] Or, "when they had appointed for them elders [πρεσβυτέρους] in every church," R. V. This implies that they formed Christian churches with officers similar to those in the Jewish synagogues. The word for "ordained" of the Authorized Version or "appointed" of the Revised Version is variously explained—1, writers favoring the Episcopal form of church government say that it means the imposition of hands to set the persons apart for the office of elder; 2, those favoring Presbyterian forms say that it means to select and set apart men that may have been previously elected or chosen by the disciples; 3, writers favoring Congregational forms of church government hold that it implies a selection of officers by the members. A similar difference of view exists in regard to the character of the office designated as elder; that is, some hold it to mean a local bishop, some a presbyter, teaching or ruling elder, some a deacon or church officer in general. In the synagogue the term was applied to the chief officer, and also to all the others who regulated the synagogue affairs. It would seem fair to infer that it designated a similar position in the early Christian church.*

25. they had preached the word in Perga] On their first arrival at that city, Acts 13:13, they seem to have gone through without halting. So this is the first work at that place; nor were they persecuted or opposed, so far as the narrative shows. Perga was on the river Cestrus, about seven miles from the sea. The river was navigable to Perga, according to Strabo. Attalia or Attaleia was on the sea and plain near the mouth of the Cestrus, south of the Pisidian Antioch and close to the mouth of the Catarrhactes, another river which fell into the sea across the plain. The apostles hastened through Pisidia and Pamphylia to Perga, as v. 24 implies.

Common Version.	Revised Version.
22 Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.	22 Iconium, and to Antioch, confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the
23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.	23 kingdom of God. And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they
24 And after they had passed throughout Pisidia, they came to Pamphylia.	24 had believed. And they passed through
25 And when they had preached the word in Perga, they went down into Attalia:	25 Pisidia, and came to Pamphylia. And when they had spoken the word in Perga,

* For special note on bishops and elders, see Appendix, p. 364.

26. sailed to Antioch] Attalia being an open seaport, they found a vessel bound towards Antioch in Syria and "sailed" to that distant city from whence they first started upon this missionary journey. There they had been "committed" or given up to the grace of God for the work which they had now "fulfilled," that is, completed. This implies that this mission was limited as to extent or time, though that is not stated in the previous narrative; or it may mean that they now completed this part of the mission by returning to report to the church that sent them forth.

27. they rehearsed all that God had done with them] They called the church at Antioch of Syria together, and repeated to them the account of the experiences through which God had led them, and the way he had opened the door of faith to the Gentiles. Mark that they ascribed all the things which had been done by them, and all that they had suffered from others, to the guiding hand of God.

The congregation at Antioch was entitled to a full report of their labors. They were of that church; it had set them apart and sent them forth at the call of the Spirit on this mission. Through their labors the knowledge of the kingdom of God had come to the Gentiles also. Here was a distinct broadening of the lines of work for Christian missions.

28. abode long time] Or, better, "they tarried no little time with the disciples," which is closer to the Greek text. Antioch was a greater commercial centre than Jerusalem, and it was now the centre of missions to the Gentiles. Paul and Barnabas would find a wide field in that great city and a large opportunity to proclaim the gospel, and also to instruct believers and stimulate to special efforts in establishing and spreading Christianity in the Roman empire.

SUGGESTIVE APPLICATIONS.—1. Crowds are fickle; shouting hosanna today and crucify him to-morrow. 2. The Christian goes in the way of duty, though it be the way of persecution and death. 3. New converts require instruction and strengthening. 4. Weak churches and schools should be completed in organization and cared for by Christian laborers. 5. When a work is completed, a satisfactory report should be made to those who inaugurated it.

APOSTOLIC COUNCIL ON CIRCUMCISION. 15: 1-21.

ANALYSIS.—A delegation sent from Antioch to Jerusalem about circumcision, vs. 1–4; the party of circumcision at Jerusalem, v. 5; a council—

COMMON VERSION.	REVISED VERSION.
26 And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.	26 they went down to Attalia; and thence they sailed to Antioch, from whence they had been committed to the grace of God for the work which they had fulfilled.
27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.	27 And when they were come, and had gathered the church together, they rehearsed all things that God had done with them, and how that he had opened a door
28 And there they abode long time with the disciples.	28 of faith unto the Gentiles. And they tarried no little time with the disciples.

Peter urges salvation by grace, vs. 6–12; James urges liberty for Gentiles, vs. 13–21; the decision of the council is for liberty, vs. 22–29; it is sent by special delegates to Antioch, vs. 30–34; Paul and Barnabas contend over Mark, vs. 35–38; Barnabas and Mark go to Cyprus—Paul with Silas goes on a second missionary journey, vs. 39–41.

This chapter gives an account of one of the greatest controversies in the history of Christianity. This question was about the necessity of circumcision, and, in fact, of the continued observance of the ceremonial law as a condition of salvation and of admission into the Christian church. The Jewish Christians, called legalists and Judaizers, held that the ceremonial law of Moses was still in force, and that all converts to Christianity, Gentile as well as Jew, should observe it, and hence that Gentiles must be circumcised in order to be Christians in good standing in the church. This meant that all Gentiles must accept Judaism before they could become good Christians.

Paul and Barnabas held that Jesus Christ had once for all fulfilled the ceremonial law, which was meant to be transient. This made it unnecessary for Gentiles to observe circumcision and sacrificial offerings. Hence the Gentiles might become good Christians by simple faith in Christ and obedience to him without submitting to circumcision or to any of the distinctive rites of the Jewish religion. The church at Antioch had decided by its practice that Gentiles need not observe the ceremonial law to be saved. But Jewish Christians came from Judæa, declaring that unless Gentile Christians submitted to circumcision they could not be saved. The contention was sharp; it was rending the church; so it was agreed to send a delegation with Paul and Barnabas to Jerusalem to submit the question to the apostles and the mother church. The decision was along the lines of liberty and equality for the Gentiles in the Christian church. Paul's account of this controversy in Gal. 2:1–10 should be carefully compared with the narrative in Acts 15:1 29. But these two accounts must not be understood certainly to relate to the same visit of Paul to Jerusalem; for from Gal. 2:1–10 Paul seems to be describing his *second* visit to Jerusalem, while Luke in Acts 15 appears to be narrating Paul's *third* visit to Jerusalem. Prof. Ramsay has ably discussed this, and decides against the views of nearly all scholars. He holds that the visit was made at the instance of the church at Antioch and not by divine revelation, as was the visit described in Gal. 2:1–10.*

Only two other questions in the history of Christianity approach this in importance: 1, the Trinitarian and Arian controversies in the fourth century, decided by the council of Nice, 325 A.D., in favor of the Trinitarian view; 2, can a sinner be justified by works or by faith alone? which the Protestant Reformation decided in the sixteenth century in favor of justification by faith.

The Judaizing views continued to prevail in Jerusalem and elsewhere in the face of this decision of the apostolic council. See Acts 21:17–26; 22:21; 26:20. But the fall of Jerusalem and the destruction of the temple crushed the influence of the Judaizing party in Christian churches.

* See Ramsay, *St. Paul*, etc., pp. 154, 155.

1. certain men . . . from Judea taught] Or, "were teaching." Who these Judaizing teachers were is not stated. Some suppose that Peter may have been among them, or that he agreed to their views. Paul tells the Galatians of a visit Peter made to Antioch, and of a similar controversy he had with Peter on this subject at that city, Gal. 2:12–16. Compare also Acts 15:24. Others think the language of Gal. 2:6–10 implies that the council had been held in Jerusalem, and Peter's visit at Antioch was later. This is not certain, however; and whether Peter was at Antioch before or after the council at Jerusalem must remain an undecided question. These teachers insisted upon circumcision as a necessary condition of salvation.

2. Paul and Barnabas had no small dissension . . . with them] Paul and Barnabas were on the same side of liberty for the Gentiles at this time. At Peter's visit to Antioch Barnabas was carried away also by the Judaizing teachers, Gal. 2:13. The dissension was very serious, and evidently threatened to divide the church at Antioch. If we accept the Revised reading, which substitutes "the brethren" for "they" of the Common Version, the majority of the church agreed to appoint Paul, Barnabas and others as delegates to place the question before the apostles and elders at Jerusalem. If, as commonly supposed, this is the visit mentioned in Gal. 2:1, then Titus was perhaps among those "others." This council is usually placed about 50 A.D. Peter appears in connection with this question a fickle and fallible rather than an infallible guide of the church, such as the Roman Catholic theory of papal infallibility would make him. The Greek word for "question" implies a point that is in dispute.

3. caused great joy] The delegation "being brought on their way," or literally "having been sent forth," as with an escort, they tell the story of the conversion of the Gentiles on their way to Jerusalem, especially in Phœnicia and Samaria, where Christian churches had been established for 10 or 15 years, and they brought great joy to all the brethren. Probably the joy would be increased by the fact that many of those who entertained the apostles by the way were also Gentiles or Samaritans, and would naturally favor liberty, as well as feel glad that the gospel was gaining so many souls among the heathen.

4. they declared all things that God had done] The brethren from

COMMON VERSION.

CHAP. XV.—And certain men which came down from Judea taught the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved.

2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

3 And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the church, and *of* the

REVISED VERSION.

15 And certain men came down from Judæa and taught the brethren, *saying*, Except ye be circumcised after the custom
2 of Moses, ye cannot be saved. And when Paul and Barnabas had no small dissension and questioning with them, *the brethren* appointed that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders
3 about this question. They therefore, being brought on their way by the church, passed through both Phœnicia and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all
4 the brethren. And when they were come to Jerusalem, they were received of the

Antioch were received by the church first (notice the order) and by the apostles and elders. How many and which of the apostles were still there or made their headquarters there we do not know, but Luke's language implies that the majority of them were there; the church is noted first in order: 1, this visit is regarded by many as the same that Paul refers to in Gal. 2:1–9. If this is so, then John was present as well as James and Peter; 2, but some recent scholars identify the visit of Gal. 2 with another visit, perhaps that noted in Acts 11:30; 12:25; or 3, with that in Acts 18:22. In Gal. 2:2 it is said Paul went up "by revelation," whereas in this chapter he is said to have gone by appointment of the church at Antioch. Why may not both statements be true? Paul and the church at Antioch received divine directions in other things: as in sending forth Barnabas and Saul on a mission, Acts 13:2; forbidding them to go into Asia or Bithynia, and directing them to go into Macedonia, Acts 16:6 9; and to labor in Corinth, Acts 18:9, 10.

Some therefore place the Galatian visit—1, between the council at Jerusalem and the separation of Paul and Barnabas, as Farrar, Conybeare and Howson, Meyer, and Alford; others, as Lewin, 2, place it after Paul's second missionary journey, Acts 18 22, 23. But there are serious objections to these views. Against the second view Plumptre shows—1, it is not easy to place the required 14 years of Gal. 2:2 between the visit of Acts 9:27 and that of Acts 11:30; 2, the latter visit was simply to carry the aid needed to Jerusalem; 3, the question of circumcision had not then been raised after its apparent settlement in the case of Cornelius; 4, had the agreement of Gal. 2:9 preceded the council, we should have expected it to be referred to in that discussion. Against the third view he points out—1, that the interval would have been more than 14 years; 2, that it is unlikely that the question would have come up again as stated in Gal. 2:11–16 after the decision by the council. It is more probable, therefore, that the visit to Jerusalem, mentioned in Gal. 2:2, is the same as this at the time of the council, though possibly it may refer to some earlier visit. The objections to this are—1, that Acts 15 makes no mention of Titus; and 2, Gal. 2 makes no mention of the council. But these omissions tell as strongly against the other visits. The weight of evidence favors the identity of their visit to the council, and that to Jerusalem named in Gal. 2:2.*

5. rose up . . . of the Pharisees] This verse is not a continuation of the report of the brethren from Antioch, but a statement of the historian showing what took place when they made that report. Here for the first time we incidentally learn that some of the Pharisees had become disciples.

Common Version.	Revised Version.
apostles and elders, and they declared all things that God had done with them. 5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.	church and the apostles and the elders, and they rehearsed all things that God 5 had done with them. But there rose up certain of the sect of the Pharisees who believed, saying, It is needful to circumcise them, and to charge them to keep the law of Moses.

* But see Ramsay, *St. Paul*, p. 154, who holds that Gal. 2:2 refers to some visit before the council was held.

No doubt those who made the disturbance at Antioch went out from among this number. So now this Pharisaic party advocate in Jerusalem the same views that threatened to divide the church at Antioch. It was evident that the question must be considered, all parties heard, and the matter fairly decided.

6. the apostles and elders came together] Or, "the apostles and the elders were gathered together," R. V., implying a meeting for deliberation. It was composed not of the apostles alone, but of the elders and it is fair to assume of the brethren also, since they are joined in the letter announcing the decision. See v. 23.

7. when there had been much disputing, Peter rose up] Or, "when there had been much questioning." The Greek word for "disputing" or "questioning" usually signifies "to seek" and "to inquire," conveying the idea that there was considerable trouble to get the facts clearly before the council, rather than that there were long or formal disputes over the real issue. There was much questioning to bring out all the facts, perhaps some disputes before all agreed what the facts were. When the real question to be decided was clearly before them, and no doubt various solutions suggested that were not fully satisfactory, then Peter spoke. He shows little impetuosity here, if the experience noted in Gal. 2:11 took place before this, as conjectured above. Peter would naturally have waited for others to free their minds. He now reminds them of his early call of God to preach to the Gentiles, referring to the case of Cornelius and to the result of that preaching. God moreover, who knoweth the heart, witnessed that their conversion was sincere; and approved by giving the Holy Spirit to them in a miraculous way, as he had to the Jewish converts on the day of Pentecost. This proved that God granted faith and the Spirit without regard to circumcision, to Gentile as freely as to Jew, when the former truly repented; their hearts were cleansed, though the Jew might regard them as outwardly unclean. Notice the careful choice of the words "cleansing their hearts by faith"; so then they were clean, without observing the ceremonial law, for God had cleansed them.

10. why tempt ye God] As God had witnessed in so plain a way to the faith of the Gentiles, why should they question the facts, or ask or expect

Common Version.	Revised Version.
6 ¶ And the apostles and elders came together for to consider of this matter.	6 And the apostles and the elders were gathered together to consider of this
7 And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.	7 matter. And when there had been much questioning, Peter rose up, and said unto them, Brethren, ye know how that [1]a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe.
8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us;	8 And God, who knoweth the heart, bare them witness, giving them the Holy Spirit,
9 And put no difference between us and them, purifying their hearts by faith.	9 even as he did unto us; and he made no distinction between us and them, cleans-
10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?	10 ing their hearts by faith. Now therefore why try ye God, that ye should put a yoke upon the neck of the disciples, which neither our fathers nor we were able to

[1] Gr. *from early days.*

stronger proofs of God's will in the matter? It was unbelief like that of the fathers. It was putting upon Gentile disciples a burden which the Jews themselves were unable to bear. It was in fact requiring the Gentiles to keep the law as the Pharisees interpreted it. This Jesus had said men were unable to bear. See Matt. 23:4.

11. through the grace of the Lord Jesus Christ we shall be saved] Why should they be in bondage to the law? for even we ourselves do not look for salvation by law, but by grace. This closes the historian's record in the Acts concerning Peter. Sacred history does not state where he labored after this, nor how his life ended.

12. Then all the multitude kept silence] The council was attended then by a great many besides the apostles and elders. It was in order now for the assembly to hear from Barnabas and Paul a report of the witness God had given to the Gentiles through them. Barnabas is here again placed first. Perhaps since he had gone out from Jerusalem to Antioch, and had introduced Paul both at Jerusalem and at Antioch, he was expected first to explain or justify his course. Moreover, this verse may imply that the Pharisaic party had led in the questionings and discussions, noted in v. 7, before Peter made his formal address. Now the assembly wished to hear the other side more fully. The wisdom and force of their method of defence should be noted; the strongest argument they could use was to relate what signs and wonders God had wrought among the Gentiles. The best proof for any work of God is simply to relate what God has done. If God accepts of Gentiles, what were they that they should reject them?

13. James answered] This was not James the son of Zebedee, for Herod had killed him, Acts 12:2. But it was James, some say the Lord's brother, Gal. 1:19, but not an apostle, John 7:5; others say that this James was an apostle, and therefore James son of Alphæus, and probably a cousin of Jesus. He was recognized as a leader, and apparently a presiding officer at this meeting. Paul calls him "a pillar" of the church, Gal. 2:9. His address is candid, clear, judicious, and his conclusion accepted by the whole church apparently without further discussion. The name Symeon given to Peter is a form found here and in 2 Pet. 1:1, R. V., for Simon.

15. to this agree the words of the prophets] The *work* of God reported by Simon Peter agreed with the word of God found in the prophets.

Common Version.	Revised Version.
11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.	11 bear? But we believe that we shall be saved through the grace of the Lord Jesus, in like manner as they.
12 ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.	12 And all the multitude kept silence; and they hearkened unto Barnabas and Paul rehearsing what signs and wonders God had wrought among the Gentiles by them.
13 ¶ And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me:	13 And after they had held their peace, James answered, saying,
14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.	14 Brethren, hearken unto me: Symeon hath rehearsed how first God did visit the Gentiles, to take out of them a people for
15 And to this agree the words of the prophets; as it is written,	15 his name. And to this agree the words of the prophets; as it is written,

Then James quotes quite freely from Amos 9:11, 12. It is apparently a paraphrase of the Septuagint, and hence some infer that this discussion was in the Greek, not in the Hebrew, language. This prophecy is interpreted by James as a distinct foretelling of the calling of the Gentiles, and their admission to the kingdom; a plan known and therefore purposed of God from the beginning of the world; that is, if the Revised reading is adopted. The variation from the Old Testament in v. 17 is not so great as it might seem to the English reader. Edom as the hereditary enemy of Israel is taken to mean all non-Israelites, that is, the Gentiles. James desires to call the attention of the church to the signs reported by Simon, Paul, and Barnabas, as indicating in connection with the prophecies that it was a part of the divine plan to have a new order of worship take the place of the old. They must have a care, as Gamaliel warned the Sanhedrin, not to be found fighting against God. The spiritual house of David is to be rebuilt by believers coming from all the nations to seek the Lord.

19. Wherefore . . . trouble not them] Notice the Revised Version, "Wherefore my judgement is, that we trouble not them." The language cannot fairly be pressed to signify strictly a judicial sentence, as if he intended to pronounce the decision of the entire council or church. He does not assume the position of supreme ecclesiastical judge, or issue a papal bull or archbishop's decree. It is rather an expression of his personal opinion of what is wise. The Roman Catholic version reads "I judge," but the older Wyckliffe's version reads "I deem." The decision or decree of the council follows later, and is embodied in its letter, vs. 23–29.

20. abstain from pollutions of idols, . . fornication, . . strangled, . . . blood] Here are four things forbidden; sins to which the Gentiles were peculiarly addicted. The word for "pollutions" is not in classic Greek, but is in the Greek version of Dan. 1:8; Mal. 1:7, and means "defiled." They were alike contrary to Jewish and Christian law. His advice was, in effect, not to enforce circumcision on the Gentiles, but to forbid them the use of sacrifices offered to idols, which every Jew regarded as polluted and not fit for use; that they keep from all forms of licentiousness—a sin which grew

COMMON VERSION.

16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:
17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.
18 Known unto God are all his works from the beginning of the world.
19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:
20 But that we write unto them, that they abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood.

REVISED VERSION.

16 After these things I will return,
And I will build again the tabernacle of David, which is fallen;
And I will build again the ruins thereof,
And I will set it up:
17 That the residue of men may seek after the Lord,
And all the Gentiles, upon whom my name is called,
18 Saith the Lord, [1] who maketh these things known from of old.
19 Wherefore my judgement is, that we trouble not them who from among the Gen-
20 tiles turn to God: but that we [2] write unto them, that they abstain from the pollutions of idols, and from fornication, and

[1] Or, *who doeth these things* which were *known*
[2] Or, *enjoin them*

out of their corrupt worship of idols, since courtesans were often priestesses in the temple of Aphrodite, and prostitution was common in the religious rites of Babylon, Cyprus and Corinth.* The last two concessions were to be followed out of deference to their Jewish fellow disciples. It was the law of Christian forbearance which James here follows in his advice. It was a compromise not of principles but in non-essentials.

21. For Moses . . . being read] There are three or more interpretations of this verse: 1, some hold that James answers an anticipated objection which Jewish Christians might make, viz, that by allowing such liberty the law of Moses would be soon disregarded; 2, others, that they would write to Gentile Christians only, since it was unnecessary to write Jewish Christians, for they had the law; 3, that the law being read every Sabbath, the division and contention would be kept up unless the Gentile Christians observed the four rules here stated. It was an effort to reconcile the parties by mutual concessions in love. Jewish Christians need not give up circumcision; they should not insist upon its observance by Gentile Christians, but only ask that they follow the four rules. The advice if followed would reconcile the two. Whatever was permanent and for the moral and spiritual good of disciples in the law would be gained, as it should be, for Christ came to fulfill the law.

Suggestive Applications.—1. The apostolic church had its dissensions; some of them serious. 2. Even apostles had grave differences of views. 3. Out of human ignorance and weakness God will perfect his church, and bring harmony and love. 4. The ceremonial worship of the Old Testament was an unnecessary burden under the gospel. 5. The gospel offered spiritual liberty, but not spiritual recklessness in conduct. 6. Salvation in the new as in the old way must be of grace and by faith. 7. The law makes way for the gospel; Moses, Elijah and John the Baptist for Christ.

The Council's Decision and Delegation to Antioch. 15:22–35.

22. Then pleased it the apostles and elders, with the whole church] Or, "Then it seemed good to the apostles and the elders, with the whole church, to choose men out of their company, and send them to Antioch," R. V. Observe that the whole church take this action and make this decision, and not the apostles alone, nor the apostles and elders without the congregation. The members of council appoint two "chief men" of their number to go to Antioch with Paul and Barnabas to bear their decision and to certify

Common Version.	Revised Version.
21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.	21 from what is strangled, and from blood. For Moses from generations of old hath in every city them that preach him, being read in the synagogues every sabbath.
22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren:	22 Then it seemed good to the apostles and the elders, with the whole church, to choose men out of their company, and send them to Antioch with Paul and Barnabas; *namely*, Judas called Barsabbas, and Silas, chief men among the brethren:

* See Lecky, *Hist. of European Morals*, chap. 5.

to it, and also to explain the reasons and the circumstances which led to its adoption. Of Judas Barsabas nothing further is certainly known. Some have conjectured that he is the same as the Joseph Barsabas nominated to succeed Judas, Acts 1:23, or his brother. In v. 32 he is called a prophet, hence some think he was one of the seventy, Luke 10:1. But these are mere conjectures. Silas—a contraction of Silvanus—was also a prophet, v. 32, and became the chosen companion of Paul in his later missionary labors. The three regions named, Antioch, Syria and Cilicia, give some idea of the spread of Christianity and of the extent of this dissension between Jewish and Gentile Christians.

23. The apostles and elders and brethren] The message is from the church and council. It begins with an official attestation of their authority after the manner of Oriental documents. There is a variation in the Greek text at the opening of the letter. The earlier manuscripts read, "The apostles and elders and brethren," as in the Common English Version. The later manuscripts and amended Greek text read as in the American Revision, "The apostles and the elders, brethren," omitting the second "and." The English Revisers read, "The apostles and the elder brethren"; but this makes an adjective of a probable noun, thus amending rather than rendering the Greek. If the Common Version is adopted three classes of persons joined in the message; the English Revisers make only two classes. It is clear from v. 22 that the members joined in appointing the delegates, for it is there distinctly noted that the "whole church" joined with "the apostles and the elders." It is very improbable that the members were excluded from those sending the message after having joined in the appointment of the messengers. The decision bore the sanction of the entire congregation as well as of the apostles and elders. The greeting is cordial; the decision is addressed to Gentile brethren in Syria and Cilicia; a presumption that the dissension had not spread beyond this territory, or that dealing with it in the churches of these regions would settle it for any beyond these bounds.

24. certain which went out from us . . . to whom we gave no . . . commandment] The clause "saying, *Ye must* be circumcised, and keep the law" is omitted in four of the oldest manuscripts. This verse implies that some had claimed to have the authority of the apostles and the church at Jerusalem to insist upon certain troublesome rites, as circumcision and the observance of the ceremonial law, see v. 1. This claim is flatly declared to

COMMON VERSION.

23 And they wrote *letters* by them after this manner; The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law; to whom we gave no *such* commandment:

REVISED VERSION.

23 and they wrote *thus* by them, [1]The apostles and the elders, brethren, unto the brethren who are of the Gentiles in Antioch and Syria and Cilicia, greeting:

24 Forasmuch as we have heard that certain [2]who went out from us have troubled you with words, subverting your souls;

[1] Or, *The apostles and the elder brethren*
[2] Some ancient authorities omit *who went out.*

be without authority or foundation. It was declared to be hurtful, "subverting your souls," meaning (the Greek means) "to carry away" or "to dismantle," as a fortress, hence that it tended to overturn their faith and destroy their souls. Compare Acts 15:1 and Gal. 2:4, 13.

25. being assembled with one accord] Better, "having come to one accord," R. V.; for this admits that diversity of views had existed even among those at Jerusalem on the questions, but that they had considered the matter, and as a result had come to one mind. Therefore they sent two brethren highly esteemed to bear their message with Barnabas and Paul, whom they commend as "beloved" not only, but as having risked their lives for the gospel. This shows how highly the apostles valued mission work; for they refer to Barnabas and Paul as risking their lives, and not to Judas and Silas, a fact which the Greek text makes clear, though the English idiom may leave it in doubt. Notice too that Barnabas is put first, as would be natural for the Jerusalem Christians to do, since they knew him best. This is an undesigned coincidence showing the genuineness of the letter here preserved to us.

27. who shall also tell *you* the same] Literally, "We have therefore sent Judas and Silas, also themselves by discourse telling the same things." They would testify to the genuineness of the message, the harmony with which it was finally framed, the great esteem in which Barnabas and Paul were held for their work's sake by the apostolic church; and having shared in the discussion and settlement of the question, Judas and Silas would be able to answer inquiries, and be fitted to restore harmony and good feeling between the factions of the church at Antioch.

28. seemed good to the Holy Ghost] The apostolic congregation claimed to speak in accord with the will of the Holy Spirit. They admit that the four rules may be regarded in some sense as a "burden," but, as the language implies, only a light and necessary one, probably because some of the things required, as the first and last two, were concessions to Jewish prejudices in the interest of harmony. See above under v. 20. Hooker suggests that this council at Jerusalem had so great authority and credit because it was in harmony with the will of the Holy Spirit, *Eccl. Polity*, 8:6.

29. ye shall do well. Fare ye well] Or, "it shall be well with you.

Common Version.	Revised Version.
25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,	25 to whom we gave no commandment; it seemed good unto us, having come to one accord, to choose out men and send them unto you with our beloved Barnabas and
26 Men that have hazarded their lives for the name of our Lord Jesus Christ.	26 Paul, men that have hazarded their lives for the name of our Lord Jesus Christ
27 We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth.	27 We have sent therefore Judas and Silas, who themselves also shall tell you the
28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;	28 same things by word of mouth. For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than
29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.	29 these necessary things; that ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it shall be well with you. Fare ye well.

Fare ye well." The last three words are expressed by one word in Greek—literally, "be ye strong"—the more common way for Greeks to close letters, and resembles our western mode of closing correspondence. They were to abstain from "blood," though the Gentiles had no scruples about eating blood, and some regarded it as a special delicacy; so Homer speaks of it, *Odyssey*, 18 : 44.

30. they delivered the epistle] The four, Barnabas, Paul, Judas and Silas, "were dismissed" on this mission, implying some formal mode of starting them, perhaps by a religious service. Notice that the message is not called a judgment, sentence, order or decree. It is merely an "epistle," meaning literally "sent," as a dispatch or a letter. When the delegation reached Antioch a formal assembly was called and the letter formally delivered. Notice this decision was not directed to the Galatian churches, where a similar feeling prevailed as we know from Paul's letter to them. It was carefully addressed to the church at Antioch, the one that had asked for advice. Yet those churches received the decision later, see Acts 16 : 4. Antioch was the centre of church organization in Syria and Cilicia, hence all the churches in those provinces would accept the decision.

31. they rejoiced for the consolation] The letter was read aloud, as the Greek word usually signifies. All parties appear to have been satisfied with the position taken in the letter. The assembly must have been intensely excited as the letter, sealed and formally tied, was opened and read aloud no doubt by Barnabas, "the son of consolation." There would be joy to Gentile and disappointment to Jewish Christians. The Gentile converts had gained the main point, freedom from circumcision; but the Jewish Christians would be somewhat pacified by the concessions which their Gentile brethren were urged to make in behalf of their Mosaic customs. So after Judas and Silas had "exhorted," or strictly "comforted," them with "many words" (literally, "much discourse"), all dissension ceased. Judas and Silas were prophets, that is, teachers, but they had not been on either side in the dissension at Antioch, so all parties agreed to the decision in peace and harmony.

33. they were let go in peace . . . unto the apostles] Or, "unto those that had sent them forth." Not merely that they were allowed to go away quietly, but that they went with a prayer or blessing of peace. This implies

COMMON VERSION.	REVISED VERSION.
30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:	30 So they, when they were dismissed, came down to Antioch; and having gathered the multitude together, they deliv-
31 *Which* when they had read, they rejoiced for the consolation.	31 ered the epistle. And when they had read it, they rejoiced for the [1]consolation.
32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them*.	32 And Judas and Silas, being themselves also prophets, [2]exhorted the brethren with many words, and confirmed them.
33 And after they had tarried *there* a space, they were let go in peace from the brethren unto the apostles.	33 And after they had spent some time *there*, they were dismissed in peace from the brethren unto those that had sent them
34 Notwithstanding it pleased Silas to abide there still.	

[1] Or, *exhortation* [2] Or, *comforted*

the completeness of the harmony which had come to the church at Antioch. The apostles and church at Jerusalem would expect, and would be entitled to have, an official report of the reception of their message and messengers and the effect produced at Antioch. If v. 34 is genuine, Judas appears to have returned alone to make the report. But as that verse is not found in the best old manuscripts, it is more probable that Silas also returned, as v. 33 implies, and again came in time to Antioch to accompany Paul on a missionary journey, as stated in v. 40.

35. Paul . . . and Barnabas continued in Antioch] This verse shows that the church at Antioch had many able teachers and workers, "many others" besides Paul and Barnabas. Perhaps Ignatius, Euodius and Polycarp may have been among them. Some, as Meyer and Spence, place the dispute between Paul and Peter mentioned in Gal. 2:11–16 during this time: but it seems very improbable that so soon after the return of Judas and Silas, and after the address of Peter himself before the council, he should have taken a position so contrary to the one he advocated at the council. Plumptre is inclined to connect that incident with the visit of Paul noted in Acts 18:22.

Suggestive Applications.—1. The highest authority in a church decision is its rightness and its harmony with the will of the Spirit. 2. The apostles gave no arbitrary or autocratic but rather a persuasive statement of what was true and prudent; so the church rules best when it rules by declaring what is right in love. 3. Christian harmony and efficiency are consistent with diversity of individual opinions. 4. True Christians are willing to make concessions for the sake of others. 5. Christian liberty in unessentials, with brotherly love, may and should prevail.

The Contention of Paul and Barnabas; Paul's Second Missionary Journey. 15:36–41.

36. Paul said . . . Let us . . . visit our brethren] Or, "Paul said unto Barnabas, Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, *and see* how they fare." The "some days after" do not include the "some time" of v. 33, nor probably the period of teaching noted in v. 35. But in counting up the time we must add to the "some days" the "some time" and the larger part of the time that Paul and Barnabas tarried teaching after Judas and possibly Silas had left for Jerusalem. When the "teaching" at Antioch was taken up by many others

Common Version.	Revised Version.
35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.	35 forth.] But Paul and Barnabas tarried in Antioch, teaching and preaching the word of the Lord, with many others also.
36 ¶ And some days after, Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, *and see* how they do.	36 And after some days Paul said unto Barnabas, Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, *and see* how

[1] Some ancient authorities insert, with variations, ver. 34 *But it seemed good unto Silas to abide there*

beside Paul and Barnabas, then Paul thought it good to revisit the fields of their former mission labors to see literally how "they held" or found themselves in the new way.

37. Barnabas determined to take . . . John, . . . Mark] Or, "was minded" or resolved to take Mark, who was a relative. It was to the house of Mary the mother of Mark that Peter went after his release from prison, Acts 12:12.

39. the contention was so sharp] Or better, "there arose a sharp contention, so that they parted asunder one from the other," R. V. Paul thought not good to take Mark, because he "withdrew from them" in Pamphylia, forsaking the mission, Acts 13:13. The historian appears to have been on the side of Paul in this matter. Some have regarded Barnabas as wholly at fault for this separation; others have inferred that Paul was too severe. There was excitement on both sides. The variance made it inexpedient for them to co-work together on the same mission as heretofore. Barnabas went to Cyprus with Mark, revisiting the first field of missions and the scene of their first mission labors. Barnabas is not mentioned again in the Acts. Mark was afterward restored to Paul's confidence in some way, for the latter speaks of Mark in warm commendation in his letters to Corinth, Colossæ and to Timothy, 1 Cor. 9:6; Col. 4:10, 11; 2 Tim. 4:11. Mark saw Paul, as these passages imply. Peter had Mark for his friend and secretary, according to the statements of Papias. Epiphanius states that Mark was sent to Egypt, and Jerome adds that he founded a church in Alexandria, and died a martyr there. There are other traditions also; one that he was bishop of the church at Milan, and that he died a martyr in Cyprus. The various notices of him in the Epistles imply that he was with Paul at Rome, Philemon 24; that he went from Rome to Colossæ and thence to "Babylon," see Col. 4:10 and 1 Pet. 5:13, and probably back to Ephesus, from whence Timothy is urged to bring him on to Paul at Rome, 2 Tim. 4:11. The lion is an ancient symbol of Mark. Paul chose Silas, who was not to be a helper simply like Mark, but a co-worker in place of Barnabas. Silas was chief among the members of the church at Jerusalem, and highly esteemed by the apostles. Thus Paul started on a *second* missionary journey. But he did not revisit Cyprus; he left that for Barnabas. The brethren at Antioch are said to have commended Paul and Silas, while the record is silent in respect to any commendation of Barnabas and Mark. This need not be strained to

COMMON VERSION.	REVISED VERSION.
37 And Barnabas determined to take with them John, whose surname was Mark.	37 they fare. And Barnabas was minded to take with them John also, who was called
38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.	38 Mark. But Paul thought not good to take with them him who withdrew from them from Pamphylia, and went not with them
39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;	39 to the work. And there arose a sharp contention, so that they parted asunder one from the other, and Barnabas took Mark with him, and sailed away unto
40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.	40 Cyprus; but Paul chose Silas, and went forth, being commended by the brethren

imply that the church condemned the latter. Paul speaks of Barnabas in cordial terms after this separation as a faithful worker, 1 Cor. 9:6; and the generous-hearted Barnabas no doubt had confidence and joy in the many labors of his early friend Paul.

41. he went through Syria and Cilicia] It is an interesting fact not generally noticed by readers of the Acts, that as Barnabas went to his native Cyprus, so Paul went to his native Cilicia, each to regions familiar from childhood.

Suggestive Applications.—1. Little things often irritate great Christians. 2. The best are not infallible or perfect. 3. Faithful work must be done though workers differ in methods. 4. Stability and firmness are needful for highest usefulness in mission work. 5. Nothing need alienate us from one another except that which separates us from God.

Paul and Timothy; Call to Macedonia; Conversion of Lydia. 16:1-15.

Analysis.—Paul with Silas on his second missionary journey—revisits Derbe and Lystra, where he finds and chooses Timothy as a helper, vs. 1–5; he goes through Phrygia and Galatia—is forbidden to go into Asia and Bithynia—passes Mysia to Troas—has a call to Macedonia, vs. 6–10; sails from Troas to Neapolis—goes to Philippi—Lydia becomes a disciple, vs. 11–15; the spirit of divination is cast out of a damsel—Paul and Silas are accused and put in prison, vs. 16–24; released by an earthquake—the Philippian jailer believes, vs. 25–34; Paul and Silas claim their rights as Roman citizens—are honorably set free—comfort the believers and depart for Thessalonica, vs. 35–40.

1. a certain disciple was there] The route of Paul on the *second* journey appears to have been by land northward around the northeastern point of the Mediterranean Sea, thence westward to Tarsus, and either over the Taurus mountains or more likely southwesterly along the sea to Seleucus, and thence northwest by the great Roman road to Derbe and to Lystra. On the first journey he went from Perga to Antioch of Pisidia, and thence to Iconium, Lystra and Derbe. So he now reverses that course in part, going to Derbe first, thence to Lystra and Iconium, pushing northeast into Galatia, and returning westward again goes to Troas on the Ægean Sea. (See map.) The disciple whose Greek name was Timotheus, the proper English form

Common Version.	Revised Version.
41 And he went through Syria and Cilicia, confirming the churches.	41 to the grace of the Lord. And he went through Syria and Cilicia, confirming the churches.
CHAP. XVI.—Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father *was* a Greek:	16 And he came also to Derbe and to Lystra: and behold, a certain disciple was there, named Timothy, the son of a Jewess who believed; but his father was
2 Which was well reported of by the brethren that were at Lystra and Iconium.	2 a Greek. The same was well reported of by the brethren that were at Lystra and
3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek,	3 Iconium. Him would Paul have to go forth with him; and he took and circumcised him because of the Jews that were in those parts: for they all knew that

being Timothy, as in the Revised Version, was at Lystra. He had heard Paul and believed, 1 Tim. 1:2, 18, probably during the former visit. He was the son of a believing Jewish woman, whose father was a Greek, that is, a heathen. His mother Eunice and his grandmother Lois were commended for their faith, 2 Tim. 1:5. Timothy was in good repute as a young man both at Lystra and Iconium. Though Paul had been strongly in favor of freeing the Gentile Christians from circumcision, he here yielded to Jewish prejudices, and to conciliate them himself circumcised Timothy, because they all knew that while his mother was a Jew his father was a Greek, and therefore that Timothy had not been circumcised. In this case it does not appear to have involved a principle, but was done because Timothy having relations to both Jews and Greeks would thus be useful in reaching both races, and especially the Jews, who would after this rite be more ready to receive him as a teacher. This act appears to have been used against Paul by the Judaizing Christians, and to have also been pointed out as interpreting the apostolic council's decision, and as implying that the highest form of Christianity came only by observing Jewish law.

4. they delivered them the decrees] The Greek word δόγματα is that from which the English word "dogma" comes. It was the title by which the message of the council at Jerusalem is designated. The act of Paul in circumcising Timothy in the face of this "dogma," freeing Gentiles from the rite, shows that Paul did not regard his act as in conflict with the decision. But the wrong interpretation of the decree to which his act led caused Paul to write his letter to the Galatians correcting most earnestly this misapprehension. Compare Gal. 1:6, 17 with 2:1–5, 11–14 and 3:1, 28, 29.

5. the churches established . . . and increased in number] The churches in some of the Roman provinces of Asia Minor were "strengthened," R. V., the number of churches and of members was increased, for both ideas may be contained in this verse.

6. forbidden of the Holy Ghost to preach . . . in Asia] Paul and Silas went on northward from Lystra, touching the eastern borders of Phrygia and entering Galatia, which lay to the northeast of Phrygia. This they did apparently because the Holy Spirit forbade them to go into the small Roman province of Asia, which lay to the south and west from Galatia. They then planned or attempted to go on northward into Bithynia, and perhaps sweep on eastward along the southern shores of the Euxine, now Black

COMMON VERSION.	REVISED VERSION.
4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.	4 his father was a Greek. And as they went on their way through the cities, they delivered them the decrees for to keep, which had been ordained of the apostles
5 And so were the churches established in the faith, and increased in number daily.	5 and elders that were at Jerusalem. So the churches were strengthened in the faith, and increased in number daily.
6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,	6 And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Spirit to speak the word
7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not,	7 in Asia; and when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered

Sea. But this the "Spirit of Jesus" forbade, v. 7. Why and how did the Spirit forbid them? The historian does not say. It is not said, but is implied, that they had planned to enter the province of Asia and preach there, where later the seven churches were founded, Rev. 1:4. This twofold plan of their own, not approved by the Spirit, suggests the inquiry, Were the apostles only at times under the guidance of the Spirit, and at other times without such guidance? In these instances were they led of the Spirit in their daily work, but not always in making their plans for future work? The Scripture does not answer these questions. How then was the Spirit's will made known? Was it by some providence, or by direct revelation? All that can be said is that it was clear and satisfactory to the apostles. They promptly and cheerfully abandoned their personal plans to accept the one indicated by the Spirit. The "suffered them not" of v. 7 does not imply any force except the persuasive and blessed constraint of love. Is it not a striking comment on apostolic experience that these two "forbiddings" are mentioned so soon after the sharp contention and separation of Paul and Barnabas?

8. passing by Mysia came down to Troas] Troas was on the sea-coast of the Ægean, about four miles from the site of ancient Troy. Why was Mysia passed by or through? Did the Spirit of Jesus forbid them to preach there? for the language implies that they went through the province, but did not preach there. The reasons are not given. The people may not have been ready to receive the gospel, while Macedonia was; hence the messengers were pushed on towards Europe.

9. Come over into Macedonia, and help us] The vision reminds us of that of Cornelius and of Peter. It seems to have been necessary for Paul to have special directions, since he was hindered from carrying out his own plans, and he appears to have reached Troas awaiting further orders. The man would easily be recognized as from Macedonia by his peculiar Greek dress and accent or speech. This cry has passed into a proverb, so that any special need for new mission work is spoken of as a "Macedonian cry." The Roman arms had been extending the Roman rule to the remote corners of Europe, Britain having been added to its conquests about the time of the council at Jerusalem. Now the banner of the cross is to be carried into Europe, following the march of the Roman conquests. If the gospel had been proclaimed in Bithynia as Paul had planned, and thence eastward along the southern shores of the Black and the Caspian seas, thence on to China and India, instead of into Europe, the peoples of those lands might now be sending the gospel into heathen Europe and America, instead of the latter sending it into Asia and Africa.

Common Version.	Revised Version.
8 And they passing by Mysia came down to Troas.	8 them not; and passing by Mysia, they
9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.	9 came down to Troas. And a vision appeared to Paul in the night; There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedo-

10. we endeavoured to go into Macedonia] Or, "straightway we sought to go forth into Macedonia, concluding that God had called us." Notice the "we" introduced for the first time in the Acts. It implies that Luke the historian had joined Paul. Prof. Ramsay suggests that Luke was the man of Macedonia, whom Paul saw in his vision beckoning him over to preach to his countrymen.* At Philippi Luke appears to have parted company with Paul, probably remaining there; for he reappears on the third tour at that place, Acts 20:6, and continues with Paul until his arrival at Rome, and to the close of the Acts. Macedonia was a large Roman province, colonized by Greeks. The country was brought into great prominence by Philip and his son Alexander the Great, and under them it became master of all Greece, until it was subdued by the Romans. The vision, joined apparently with other unmentioned providential events, led the missionary band to conclude that God wished them to preach the gospel in Macedonia. So they at once sought to go, probably by making inquiry for some ship to convey them across the sea, a voyage of 65 to 70 miles from Troas. Setting sail, they "ran a straight course" (a nautical phrase) to Samothracia, v. 11.

12. thence to Philippi, . . . the chief city] Or, "the first of the district." They sailed from Troas to the island Samothracia in the north part of the Ægean Sea, and from thence to Neapolis (now Kavallas), the port of Philippi; but as the same language is used to describe the last part of the journey, some infer that they went by ship all the way to Philippi. This is not probable, since the "river" Gangites, a branch of the Strymon, is small. Paul probably landed at Neapolis and went by land the 10 miles from thence to Philippi. This was, according to the Common Version, the chief city of that district; but, according to the Revised Version, "the first" to which travellers came as nearest to the border of Macedonia, and the latter is probably the true sense. It was also a Roman colony, that is, the people were settled at the place by an order from Rome, had their own rulers, were governed by Roman laws, and also maintained a Roman military guard or post. Philippi under its old name Datos, and Krenides, "springs," was famous for its neighboring gold mines. It was named in honor of Philip of Macedonia, by whom it was rebuilt and fortified. In 42 B.C. the great battle which decided the fate of the Roman republic was fought on this plain, when Brutus and Cassius were defeated by Octavius and Antony. Here Paul tarried to proclaim the gospel. The people were Roman citizens, since this was a "free

COMMON VERSION.	REVISED VERSION.
10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.	10 nia, and help us. And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us for to preach the gospel unto them.
11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next *day* to Neapolis;	11 Setting sail therefore from Troas, we made a straight course to Samothrace,
12 And from thence to Philippi, which is the chief city of that part of Macedonia, *and* a colony: and we were in that city abiding certain days.	12 and the day following to Neapolis; and from thence to Philippi, which is a city of Macedonia, the first of the district, a *Roman* colony: and we were in this

* Ramsay's *St. Paul*, pp. 202–204.

city," and this gave Paul and Silas special civil privileges which they exercised later, v. 37.

13. by a river side, where prayer was wont to be made] Or, "where we supposed there was a place of prayer," so a revised Greek text reads. Where the Jews had no synagogue they sometimes had a prayer-place, either a building, or in the open air near to a river or sea side, partly because of their ceremonial washings. Thus in Babylon "by the rivers" they sat down, Ps. 137:1. See Ezra 8:15, 21. This place at Philippi was "without the gate" of the city. So at Rome until quite recently a Protestant place of worship was not allowed within the city, but was compelled to be outside of the gate beyond the Porta del Popolo. But notice the reading of the Revised Version, "where we supposed there was a place of prayer." Does the language imply that they supposed it to be, and not that it was, a real place for prayer? The absence of men has been variously explained. Perhaps the decree expelling Jews from Rome had been put in force in this colony, Acts 18:1, so the men were away.

14. Lydia, . . . whose heart the Lord opened] Thyatira was in the borders of the smaller provinces of Lydia or Mysia, or in "Asia" within Asia Minor. It was famed for its purple dyes. Inscriptions have been found there testifying to the existence of a guild of purple-sellers. Homer praises the colors from this region, *Iliad*, 4:141. It had one of the seven churches to which messages were sent, Rev. 1:11; 2:18. Lydia was a merchant woman, selling these dyed fabrics, a worshipper of God, that is, a Jewish proselyte. The Lord opened her heart, closed naturally against the truth.

15. when she was baptized, and her household] When she confessed Christ and was baptized, then she urged Paul and Silas to make her house their abiding-place. Her house probably became the place of meeting also. Who are meant by "her household"? They may have been her helpers, work-people, or her children. It is not stated that she had children or that she was married, though "household" implies a completely organized domestic circle. She practiced the Christian grace of thoughtful hospitality. For some reason Paul and his company hesitated to accept her offer; but finally appear to have yielded to Lydia's persuasions.

Suggestive Applications.—1. Christians may conform to customs that

Common Version.	Revised Version.
13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither*.	13 city tarrying certain days. And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women
14 ¶ And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us*: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.	14 who were come together. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened, to give heed unto the things
15 And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.	15 which were spoken by Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

are harmless, to win the confidence of unbelievers. 2. Christian workers have human infirmities, which may limit, but will not prevent, the work of the Spirit. 3. God makes known his will to his servants when needful for and sought by them. 4. The Macedonian call still rings throughout Christendom, "Come over and help us." 5. Fields are closed in one direction, but wider ones are often opened in another.

PAUL AND SILAS IN PRISON; THE JAILER BELIEVES. 16:16-40.

16. as we went to prayer, a certain damsel] Or, "as we were going to the place of prayer, that a certain maid having a spirit of divination," or, literally, "having a spirit, a Python." Python was the legendary serpent or dragon that guarded Delphi, and was slain by Apollo, who took possession of the oracle, and acquired the title, the Pythian Apollo. This girl was believed to have prophetic power, and by the wisdom of the imaginary Apollo to be able to tell persons what would come to them—what in modern times is called a fortune-teller. Augustine calls the girl a ventriloquist, from the resemblance of the manner of utterance by a soothsayer to that of a ventriloquist; Python being applied to a ventriloquist of this type. She was a slave girl owned by more than one master. It is not easy to determine whether she was merely a lunatic, or literally possessed of an evil spirit, and called by the people of Philippi a Python. The latter view is favored by the words of Paul in v. 18, and by the Greek for "soothsaying," which comes from a word that means "to rave," like a crazy one.

17. These men are the servants of the most high God] For similar cases of recognition by demoniacs in the ministry of Jesus, see Matt. 8:29; Mark 3:11, 12; Luke 4:35, 41; 8:28. It is scarcely probable that this was a cry of derision. It would not help but rather work injury to the progress of the gospel to allow this girl to continue her cries. Why she was allowed to do so for many days we do not know. It is possible that it was due to the mental state of the sufferer.

18. Paul, being grieved] Or, "being sore troubled." The Greek word is stronger, and expresses indignation, irritation of spirit, as if he was quite "worn out" with her cries. Paul dealt with the "spirit" as if distinct and separate from the girl. Notice the "he" as applied to the spirit that came out of the girl.

COMMON VERSION.	REVISED VERSION.
16 ¶ And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying:	16 And it came to pass, as we were going to the place of prayer, that a certain maid having [1] a spirit of divination met us, who brought her masters much gain by sooth-
17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.	17 saying. The same following after Paul and us cried out, saying, These men are [2] servants of the Most High God, who proclaim unto you [3] the way of salvation.
18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.	18 And this she did for many days. But Paul, being sore troubled, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out of her. And it came out that very hour.

[1] Gr. *a spirit, a Python.*
[2] Gr. *bond-servants.*
[3] Or, *a way*

19. her masters saw . . . their gains . . . gone] There is a play on words in the Greek that is not in the English; the spirit and their occupation came out or were gone at the same time. To avenge themselves the masters seized Paul and Silas and dragged them into the market-place, where the city court usually sat. Timothy and Luke appear to have escaped arrest, probably because tney were regarded only as servants or helpers. The "rulers" were probably the city or police rulers, who were accustomed to sit in the *agora* or market. We can imagine the scene: a crowd in an Oriental city; a wild, half-crazed girl following and crying out; the leading evangelist, worn out by her cries, turns and cures the girl by a word; the people, astonished and incited by the girl's masters, become a mob, seize the apostles and drag them before the court, and thence rush them to the two prætors or duumviri of the city. To have a poor girl cured of a devilish spirit was looked upon with cold selfishness, for by her wicked, crazy work men made large gains. So the rumseller is angry when he sees the temperance workers snatch victims from the curse of drink, and his hope of gain is gone; so the gambler is angry when the law breaks up pool-selling, gambling-dens and race-tracks, for his hope of gain is gone.

20. These men, being Jews] The "magistrates" are called in Greek στρατηγοῖς, "rulers," literally, "generals" or "prætors"; but they were so called by courtesy, as the highest officers of a Roman colony. They are commonly regarded as the same persons called ἄρχοντας in v. 19. This is the view of Howson, Lewin, Alford, Renan, Ramsay, and Alexander. But it is scarcely probable that so exact a writer as Luke would have said "rulers" when he meant "prætors." Compare similar titles in Luke 12:58, where a distinction is certainly intended. The officers of the rank of duumvirs or prætors would hardly be sitting in the forum to try petty cases; but the ordinary city "rulers" (like the nine archons of Greek cities) might well be expected to do so. These "rulers" or archons passed the complaint on to the magistrates (prætors), as one involving a civic principle or likely to cause a serious tumult. This view, suggested by Meyer and others, is preferable to the common one. Then the men were Jews. This point comes first in the English versions, and some therefore regard it as the leading charge. But in the original the order is reversed, and the emphasis cannot be laid so strongly upon the fact that they were Jews. It is only an added argument to sustain the main charge. They might be expected to raise a tumult since they were Jews, a class often making disturbances in the Roman government.

21. teach customs, which are not lawful] Philippi was a Roman

Common Version.	Revised Version.
19 ¶ And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the marketplace unto the rulers,	19 But when her masters saw that the hope of their gain was [1] gone they laid hold on Paul and Silas, and dragged them into the
20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,	20 marketplace before the rulers, and when they had brought them unto the [2] magistrates, they said, These men, being Jews,
21 And teach customs, which are not law-	21 do exceedingly trouble our city, and set forth customs which it is not lawful for

[1] Gr. *come out.* [2] Gr. *prætors.*

colony and its inhabitants Roman citizens. The Roman law allowed subjects to have their own religious customs, and this privilege was granted to Jews. Conquered peoples were generally allowed to retain the religion they had before they were conquered by Rome. But about this time a law was in force which forbade a pagan Roman citizen from becoming a Jew, and punished a surgeon with death who circumcised; and prohibited a Jew from performing the rite on a slave upon pain of death. The introduction of innovations in religion, or of foreign religions into Roman colonies, was also forbidden. But the shrewd masters made an appeal to the prætors on the ground of pride of race, and of patriotism: these men were breaking up national customs; it was high treason.

22. the magistrates rent off their clothes] Then followed a wild scene in the court. The crowd became an ungovernable, passionate mob. They rushed upon Paul and Silas—even the magistrates took a lead in the violence—and tore the garments off the apostles, and commanded the lictors to scourge them. There was no orderly trial, no chance given to the accused to present their side of the case, or to bring witnesses as to their general good conduct, or apparently for Paul to claim his rights as a Roman citizen. They were ordered to be beaten, an unlawful act to do to Romans; and Paul and Silas were also Romans, see v. 37. This scene in which Paul was dragged into court, hustled about, violently accused without a decent opportunity for defence, and hastily ordered to be cruelly beaten without inquiring whether he was a Roman, was characteristic of the administration of Roman law in many *colonies* even in the best days of the Roman empire, as it is characteristic of eastern courts in the Turkish empire to-day.

23. many stripes upon them] The "beating" or scourging was usually done by appointed lictors with rods. The Jewish law limited the stripes to forty, Deut. 25:1–3; in custom they stopped one short of it, 2 Cor. 11:24; but the Roman law knew no limit except the endurance of the victim. It was a terribly cruel punishment, leaving the back lacerated and bleeding. Paul says he was shamefully entreated at Philippi, 1 Thess. 2:2. The blows were inflicted by rods or by a thong or lash sometimes tipped with bits of bone or lead, and were laid upon the naked body. The inner prison probably had rooms beyond and within the vestibule room. The passage leading to these contained the instruments of confinement, and when the door was closed shut out air and light. The old view of a lower pit-like cell in Roman cities is now disputed. The stocks were usually wooden beams with

COMMON VERSION.	REVISED VERSION.
ful for us to receive, neither to observe, being Romans.	us to receive, or to observe, being Ro-
22 And the multitude rose up together against them; and the magistrates rent off their clothes, and commanded to beat *them*.	22 mans. And the multitude rose up together against them: and the [1] magistrates rent their garments off them, and com-
23 And when they had laid many stripes upon them, they cast *them* into prison, charging the jailer to keep them safely:	23 manded to beat them with rods. And when they had laid many stripes upon them, they cast them into prison, charg-
24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.	24 ing the jailor to keep them safely: who, having received such a charge, cast them into the inner prison, and made their feet

[1] Gr. *prætors.*

five holes for the head, arms and feet. Two heavy pieces of timber fitted together had two holes where the feet were put, the upper beam then closed down; two other beams were fitted together with three holes, one for the head and two for the wrists, so placed as to stretch the limbs painfully apart, compelling the victims to sit or lie upon their lacerated backs on the floor of the prison.

25. Paul and Silas prayed, and sang praises] Or, "were praying and singing hymns unto God," R. V. They kept on doing it, so the imperfect tenses imply. They were suffering from the painful scourging, and probably could not sleep; so to comfort themselves and others they prayed and sang. The deeper the great Christian soul sinks in trials the clearer he sees into heaven, and the more fervent are his prayers and songs. Bunyan says of Bedford jail, "I was led *home* to prison." Rutherford quaintly calls his prison "my palace at Aberdeen." Madame Guyon joyously wrote from her cell in the castle of Vincennes, in 1695, "It sometimes seems to me as if I were a little bird whom the Lord had placed in a cage, and that I had nothing to do but to sing." So she sang:

"A little bird I am,
Shut from the fields of air;
And in my songs I sit and sing
To him who placed me there;
Well pleased a prisoner to be,
Because, my God, it pleaseth thee."

The prisoners heard Paul and Silas, meaning that they gave close attention to them.

26. there was a great earthquake] Four facts are here briefly and graphically stated: 1, a great earthquake; 2, the foundations of the "prison-house" were shaken; 3, all doors were opened; 4, every prisoner's bands or chains were loosed. The work was complete; God does not do things by halves.* Was this in answer to prayer? It is not so stated, yet almost every reader makes this inference. The release was not for Paul and Silas alone, but for all. Some infer that the chains or bands of the prisoners were fastened to staples or bars in the walls, and the earthquake broke the walls, spread asunder the door-posts, so that the door flew open, or it broke the bars or rings from the walls. The general impression which the narrative pro-

Common Version.	Revised Version.
25 ¶ And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.	25 fast in the stocks. But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were
26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.	26 listening to them; and suddenly there was a great earthquake, so that the foundations of the prison-house were shaken: and immediately all the doors were opened; and every one's bands were

* Prof. Ramsay saw Turkish prisons in that region closed by a bar, and chains and stocks and the like for prisoners secured to the wall. In the earthquakes of 1880–81 he saw effects similar to those described by Luke; door-posts were forced apart so that the "bar" dropped out and the door swung open, great gaps opened between the stones of the wall, loosening staples and chains. Ramsay, *St. Paul*, p. 221.

duces is that this was a providential and miraculous interposition in behalf of the apostles.

27. the keeper . . . would have killed himself] Or, "was about to kill himself," knowing that he might be put to death if the prisoners escaped. How much is crowded into this short verse! The jailer is roused suddenly from sleep; he sees the prison doors all open. His sleeping-room was, doubtless, where he could see the chief parts of the prison. He took in the situation at a glance. The cell doors were open; his natural inference was, the prisoners have all escaped. He would be held accountable under Roman law; his life would be forfeited, his honor lost. He would not face it. The Romans did not regard suicide as a crime. Brutus and Cassius, two noble Romans, not long before the time of Paul, had killed themselves after their defeat in the battle in this very city of Philippi; the Romans counted them models of virtue. So the jailer would kill himself with his sword rather than face the dishonor of having prisoners escape him after such a charge as he had received, v. 23.

28. Paul cried . . . we are all here] Paul was in the dark inner cell, and could see the jailer's act in the larger main room of the prison perhaps before the jailer could see him. Why some of the prisoners did not attempt to escape can only be conjectured. Ramsay supposes that it was because an earthquake strikes panic into an Oriental mob and benumbs them. The "we" may refer to the prisoners in the inner prison only, about which the jailer would be most concerned. It may be that all the prisoners were dazed and so frightened by the earthquake that they did not think at once of escaping. The assurance of Paul amazed and overcame the jailer.

29. he called for a light, and sprang in] Or, "he called for lights, and sprang in." He hastily examined the prison, probably with attendants who brought the lights. It was true, amazing as it seemed: the prisoners had not escaped. He hastened to where Paul and Silas were, and terror-stricken fell down before them. He felt that they were under some supernatural protection; they must be messengers of heaven. He must have heard of the teaching of Paul and his companions, but he had counted it as some new form of Jewish worship. Yet his sense of sin was awakened. Now he is ready with the vital question; literally, "What must I do that I may be saved?" He did not say that he wanted to be saved from the wrath of his superiors; he had nothing to fear from them, since the prisoners were all there. He did not mean from the anger of heathen gods, for then

COMMON VERSION.	REVISED VERSION.
27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.	27 loosed. And the jailor being roused out of sleep, and seeing the prison doors open, drew his sword, and was about to kill himself, supposing that the prisoners had
28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.	28 escaped. But Paul cried with a loud voice, saying, Do thyself no harm: for we
29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,	29 are all here. And he called for lights, and sprang in, and, trembling for fear, fell
30 And brought them out, and said, Sirs, what must I do to be saved?	30 down before Paul and Silas, and brought them out, and said, Sirs, what must I do

his appeal would not be to Paul, who did not worship those gods. The answer of Paul implies the meaning of his question to be, What must I do to be saved from sin?

31. Believe on the Lord Jesus] The answer is short, simple, plain, and a sufficient assurance for him and his household. In the East the head of the house would naturally be followed by all the members of his household. The idea is that they all could and would be saved by faith, as he might be.

33. he took them . . . washed *their* stripes] Or, strictly, "taking them over to himself in that hour of the night," "he washed them from their stripes." Paul and Silas, smarting from the painful scourging, preached to this strange assembly in a jailer's house after midnight on the great question how to be saved by faith in Jesus. The jailer began at once to practice Christian graces; he cared for the wounded apostles. Chrysostom quaintly says, "The jailer washed them, and he was washed himself. He washed them from their stripes, and he in turn was washed from his sins." He also suggests that this Philippian jailer was Stephanas, 1 Cor. 1:16; 16:15, 17.

34. set meat before them, and rejoiced] Literally, "he brought them up into his house and set a table." The old English sense of "meat" is food of any kind, not merely flesh-food as now understood. What a change in that house in a few hours! The apostles, beaten, hungry, faint, were carefully refreshed, fed, and comforted; the jailer and all his house believed in God, with rejoicing. The effect of this first record of the proclaiming of the gospel in Europe, Prof. Lumby calls a striking illustration of its universality and power. The first notable believer is Lydia, an Asiatic merchant of wealth; then the demoniac slave girl is a witness to the power of the most high God; then a Roman jailer, hardened to severity by his occupation, a natural hater of the Jews, receives the gospel with joy.

35. the magistrates sent the serjeants, saying] Literally the Greek reads, "And day having come, the prætors sent the lictors, saying, Let loose those men." What changed the minds of the magistrates is not stated. It is fair to infer that the events of the night, and the consciousness of having

COMMON VERSION.

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.
32 And they spake unto him the word of the Lord, and to all that were in his house.
33 And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway.
34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.
35 And when it was day, the magistrates sent the serjeants, saying, Let those men go.
36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

REVISED VERSION.

31 to be saved? And they said, Believe on
the Lord Jesus, and thou shalt be saved,
32 thou and thy house. And they spake the
word of [1] the Lord unto him, with all that
33 were in his house. And he took them the
same hour of the night, and washed their
stripes; and was baptized, he and all his,
34 immediately. And he brought them up
into his house, and set [2] meat before them,
and rejoiced greatly, with all his house,
[3] having believed in God
35 But when it was day, the [4] magistrates
sent the [5] serjeants, saying, Let those men
36 go. And the jailor reported the words to
Paul, *saying*, The [4] magistrates have sent
to let you go: now therefore come forth,

[1] Some ancient authorities read *God*.
[2] Gr. *a table*.
[3] Or, *having believed God*
[4] Gr. *prætors*.
[5] Gr. *lictors*.

acted hastily and unjustly, worked this change. So they sent the "serjeants," that is, the rod-bearers or lictors, probably those who had scourged the apostles the night before, saying, Unloose those men. This was a legal phrase meaning the same as our term "discharge." The jailer was delighted, and in his joy at once conveyed the news to Paul and Silas, and at the same time invited them literally "Come therefore out, and go in peace." This implies that the apostles were still held under confinement, probably at their own will now, so that the jailer should not be compromised.

37. Paul said . . . nay verily; but let them come] The lictors appear to have entered so that Paul could speak to them direct, though it may be he sent this message through the jailer. Paul makes two charges against the prætors: they had broken the Roman law in two, if not three, ways—1, they have scourged us Romans before condemnation, a very serious offence; 2, they have done it "openly," that is, publicly, a serious aggravation of the offence; 3, they have put us into prison without fair hearing. Now do they think to hide their wrong by sending us away secretly? No, by no means. They have publicly declared us criminals by their treatment; now let them as publicly set us free and thereby declare our innocence. Paul desired to secure the establishment of Christianity as well as justice, and so refused the proffered liberty until the magistrates made some acknowledgment of the wrong they had done him. If the prætors came in person and set them free, that would be a public confession of the wrong.

39. they came and besought them, and brought *them* out] Paul gained his point and more. The lictors reported to the prætors that the scourged prisoners were Romans. This message was fitted to alarm the "magistrates" or "prætors." The Roman law was very strict in forbidding to scourge a Roman, and Paul might appeal directly to the emperor. The officers if called to account might lose their office, if not their heads. They hasten to the prisoners; they beseech those men to come out. The accused might turn accusers of a serious character if not appeased. They brought them out officially and in person, and "they asked them"—the Greek signifies that they "asked as a favor"—to go away from the city. This was humiliating, indeed, for proud Roman prætors to be publicly begging two humble Jewish teachers in this way! Thus Paul and Silas were vindicated in the eyes of the Roman citizens of Philippi. Moreover, it demonstrated also the dignity of Roman citizenship before them.

Common Version.	Revised Version.
37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast *us* into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.	37 and go in peace. But Paul said unto them, They have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison; and do they now cast us out privily? nay verily; but let them
38 And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans.	38 come themselves and bring us out. And the [1] serjeants reported these words unto the [2] magistrates: and they feared, when
39 And they came and besought them, and brought *them* out, and desired *them* to depart out of the city.	39 they heard that they were Romans; and they came and besought them; and when they had brought them out, they asked

[1] Gr. *lictors.* [2] Gr. *prætors.*

40. entered into *the house of* Lydia: . . . and departed] They did not use unseemly haste in getting away, but with conscious innocence and becoming dignity of bearing they "came out" of prison, and went to the house of Lydia to see and exhort the new believers, and then "went out" of the city. The jubilant tone of the letter to the Philippians shows that the victory won was for the furtherance of the gospel in that city. Luke and probably Timothy also remained behind. The next chapter drops the first person "we" and resumes the third person "they." The "we" reappears when Paul sailed from Philippi, on his third missionary journey. See Acts 20:5, 6. The gospel had found a foothold in Europe, and began to spread to its utmost bounds.

Suggestive Applications.—1. The first recorded convert to Christ in Europe was a woman. 2. The gospel benefits the woman who sells purple, and the poor demoniac slave girl also. 3. The gospel breaks up money-making schemes of bad men. 4. Wicked men fight the gospel worker, for they love wickedness. 5. Wicked men take advantage of others' weaknesses and misfortunes to further their own selfish ambitions. 6. Singing God's praise in suffering may win souls to the Lord. 7. God remembers his servants, and grants deliverance when it seems needful for his cause. 8. The persecutor turns protector when the heart is changed by the gospel. 9. The Christian may demand his rights as a citizen, especially when it will promote the spread of the gospel. 10. True faith and innocence may turn a prison into a temple, break the fetters of sin, and open doors to spiritual freedom and eternal life. 11. Christianity forgives and even prays for her foes.

Paul at Thessalonica and Berœa. 17:1–15.

Analysis.—Paul with Silas and possibly Timothy (see v. 14) went from Philippi through Amphipolis and Apollonia to Thessalonica, preaching to Jews and Greeks, vs. 1–4; the Jews made a tumult, arrested Jason, with whom Paul lodged, and certain brethren, but the rulers set them free, vs. 5–9; Paul and Silas preached in Berœa, vs. 10–13; from fear of another tumult Paul leaves for Athens, but Silas and Timothy remain in Berœa, vs. 14–16; Paul's address on Mars' Hill in Athens, vs. 17–34.

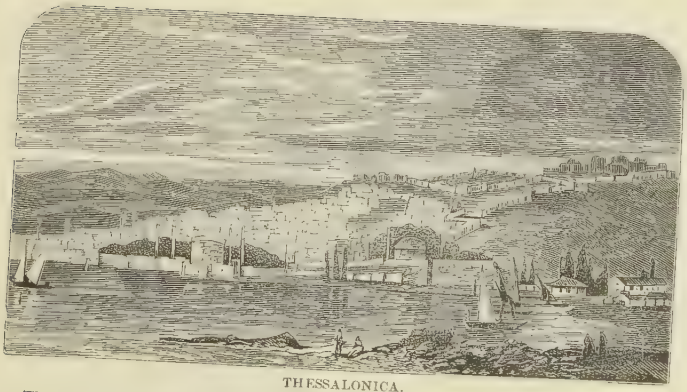
1. passed through Amphipolis and Apollonia, . . . to Thessalonica] The Greek word for "passed through" is found only twice in the New Testament, here and in Luke 8:1. The use of similar expressions in the Gospel and in Acts, as in this case, has been cited to prove that they were written by the same author. Paul now went westward along the great Roman road

Common Version.	Revised Version.
40 And they went out of the prison, and entered into *the house of* Lydia: and when they had seen the brethren, they comforted them, and departed.	40 them to go away from the city. And they went out of the prison, and entered into *the house of* Lydia: and when they had seen the brethren, they [1] comforted them, and departed.
CHAP. XVII.—Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:	17 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of

[1] Or, *exhorted*

RUINS AT THE SITE OF PHILIPPI.

The citadel was on the hill in the center; the city was on the plain in front of the spectator, who is looking westward.



THESSALONICA.

The citadel is on the hill to the right. The main street runs from east to west, and near the western end are the ruins of a triumphal arch, erected to mark the victory of Antony and Octavius over Brutus and Cassius.

Via Egnatia, "Egnatian road," which ran across Macedonia and was about 500 miles long. From Philippi to Amphipolis was about 33 Roman miles (the old Roman mile was about 160 yards less than our common English mile). Apollonia was about 30 Roman miles farther west, and Thessalonica was 37 Roman miles beyond that. So from Philippi to Thessalonica it was about 100 Roman miles.

Amphipolis (now Neokhorio) was situated within a great loop of the river Strymon, hence its name *amphi-polis*—"around the city"—since the river wound nearly around it. In the Peloponnesian war it had been a famous place, and had been called "Nine Ways," because of the number of roads from Thrace and Macedonia which centred there. The Athenians changed the name, and in Paul's day it was a military station. Apollonia (now Polina) was the name of several places in the Roman empire, the most important one being that in Illyria; but this one here mentioned was a small town of Macedonia. Thessalonica was the capital and a free city of Macedonia, the most distinguished in Christian history of any yet visited by Paul, except Syrian Antioch. In early history it had various names, as Therma, but was rebuilt by Cassander and named Thessalonica after his wife, a sister of Alexander the Great. It was a great civil and commercial emporium in Paul's day, and a fitting place in which to form an influential and useful Christian church. It had a Jewish population with a synagogue. It is now known as *Saloniki*, with a population of about 100,000, a large portion being Jews.

2. Paul, . . . three sabbath days reasoned with them out of the Scriptures] Or, "from the Scriptures." This was his custom: to seek the synagogue first, and on the Sabbath, when the Jews would gather in numbers, he would be invited to explain some of their Scriptures to them. Compare Acts 13:5, 14; 14:1.

3. Opening and alleging, that Christ must needs have suffered] The Jews believed in a *reigning* Messiah, but it was hard to convince them of a *suffering* Messiah. "Opening" means to make some truth clear and plain which was before obscure; "alleging" is used in the older English sense "to support by argument" rather than simply to assert a fact. So the Greek means "setting forth" or "propounding." Observe the three distinct points in Paul's argument: 1, that they should have expected the Messiah to suffer; 2, to have risen from the dead; and 3, that Jesus is the Messiah or Christ. The prophecies of the Old Testament plainly foretold the sufferings of the Messiah, as well as his victory and glory. Thus the first and second points could be proved from their Scriptures. Then the third point would

COMMON VERSION.	REVISED VERSION.
2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the Scriptures,	2 the Jews: and Paul, as his custom was, went in unto them, and for three[1] sabbath days reasoned with them from the scrip-
3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.	3 tures, opening and alleging, that it behoved the Christ to suffer, and to rise again from the dead; and that this Jesus, whom, *said he*, I proclaim unto you, is the

[1] Or, *weeks*

be proved by showing how closely the events in the life of Jesus fit the prophetic particulars in regard to the Messiah. Paul refers to these reasonings or arguments in his first letter, 1 Thess. 1:5.

4. consorted with Paul and Silas; . . . devout Greeks . . . chief women] Literally, "God-fearing Greeks," "chief women." Those who were persuaded "consorted," literally "cast in their lot," or joined the company of Paul and Silas. Were there two classes only, as the Common Version and Revised Version imply, or were there three classes? "Devout" appears to designate persons who were accustomed to worship in the synagogue, probably those called "proselytes of the gate." The "Greeks," according to the accepted Greek text, are called "devout." But this gives obscurity and difficulty to the passage. Some versions and many manuscripts read, "many of the God-fearing [proselytes], and a great multitude of the Greeks, and of the leading women not a few." This aids in clearing up a narrative otherwise obscure. Between the two opposite classes, Jews and Greeks, is a class of God-fearing proselytes, and lastly, noble women. This prominence given to women agrees with the now known facts as to the influence of noble women in Macedonian cities, a position they did not occupy even in Athens, or in Oriental lands generally.* Here again, as in Pisidian Antioch, Acts 13:50, the leading women, who had come under Jewish influence, were now brought under the power of the gospel; so the new faith went into some of the foremost households of this commercial city. Moreover, while Athenian law made woman little better than a slave, in Macedonia women held property, were treated as mistresses of the household, and often honored by public monuments.

5. the Jews . . . moved with envy] Notice the omission in the Revised Version "which believed not," words not found in three of the oldest manuscripts. While some Jews and many proselytes and chief women believed, the majority of the Jews disbelieved. They were jealous, probably because so many were drawn from their company, and called in some "vile fellows of the rabble" to form a mob for attacking the house of Jason, where Paul and Silas lodged. The word for "rabble" signifies a man who lounges about the market, having no employment, but ready to do anything good or bad that pleases him and falls in his way. In old English "lewd" meant people, the common people; later it signified vicious, licentious persons. It is used in the later sense in the Common Version. The latter part of the verse describes the acts of a mob. Of Jason nothing more is known than is

Common Version.	Revised Version.
4 And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.	4 Christ. And some of them were persuaded, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a
5 ¶ But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.	5 few. But the Jews, being moved with jealousy, took unto them certain vile fellows of the rabble, and gathering a crowd, set the city on an uproar; and assaulting the house of Jason, they sought to bring

* See Ramsay, *St. Paul*, p. 227.

here stated; the name is found in Rom. 16:21, but whether the same person is meant is uncertain.

6. These that have turned the world upside down] It is a curious and striking instance showing the accuracy of Luke that he here calls the "rulers of the city" *politarchs*, a term not found elsewhere in literature, sacred or secular. Hence it was long asserted that Luke used it ignorantly or in error. But researches at the site of Thessalonica have brought to light an arch with an inscription of the era of Vespasian, or earlier, containing some of the name of Paul's disciples, as Sosipater, Gaius, Secundus, but most striking of all, the title it gives for the magistrates is politarchs, in the precise form given here by Luke. The "world" is literally "the inhabited earth," a phrase used to signify the Roman empire, which extended over most of the then-known world. The charge against the apostles "have turned the world upside down" gives strong evidence of the power of Christianity in two directions: 1, the extent of it affecting the whole world known to these Thessalonians; 2, the revolutionary power of Christianity to overthrow existing selfishness, idolatry, cruelty and immorality, upsetting worldly customs, and reforming society and governments. Morally the world is wrong side up, and needs to be "turned upside down" to be made right.

7. do contrary to the decrees of Cesar] Jason was charged with aiding and plotting with traitors. The "decrees of Cæsar" may be an allusion to those of Claudius against the Jews, Acts 18:2, as showing what the emperor's will was. But then they said that there is "another king," Jesus. Alexander has acutely observed, "had Luke been writing in Latin he would not have used the word king, since the Romans abjured it and used *imperator*, 'commander'"; but Greek writers constantly applied the corresponding Greek term even to Roman emperors. Thessalonica was a free city, but subject to the emperor, and such a charge would be seized on by the populace, though it was false in the sense that it was made; Jesus was not a temporal king, but a spiritual one.

8. troubled the people] Or, "multitude." The alarm spread, for the multitude expected some revolt or insurrection, and this in turn alarmed the *politarchs*, or rulers.

9. taken security of Jason] He was required to furnish a satisfactory bond or security (it is a legal term) that the apostles he was lodging would keep the peace. The "other" or "rest" were the "brethren" noticed in

Common Version.	Revised Version.
6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;	6 them forth to the people. And when they found them not, they dragged Jason and certain brethren before the rulers of the city, crying, These that have turned [1] the world upside down are come hither also;
7 Whom Jason hath received: and these all do contrary to the decrees of Cesar, saying that there is another king, *one* Jesus.	7 whom Jason hath received: and these all act contrary to the decrees of Cæsar, saying that there is another king, *one* Jesus.
8 And they troubled the people and the rulers of the city, when they heard these things.	8 And they troubled the multitude and the rulers of the city, when they heard these
9 And when they had taken security of Jason, and of the others, they let them go.	9 things. And when they had taken security from Jason and the rest, they let them go.

[1] Gr. *the inhabited earth*.

v. 6, and they were required to give security also. Neander supposes it was a "sum of money" deposited by Jason and the rest that their friends should keep the peace or leave the city. Apparently they could not find Paul and Silas, as they were shielded or secreted by these friends.

10. sent away Paul and Silas by night] Fearing another outbreak or some secret violence by the Jews, they prudently and secretly sent the apostles away to Berœa (now *Verria*, with about 20,000 population), about 60 Roman miles southwest of Thessalonica. Here there was a Jewish synagogue, where Paul and Silas again proclaimed Christ.

11. These . . . searched the Scriptures daily] These of Berœa were "more noble," literally, "were better born," than those of Thessalonica, because they received the word with all willingness, daily examining (or "questioning") the Scriptures, if they held (or "presented") these things so. These Berœans are commended, not for asking what the Jewish church taught, not for accepting simply what the apostle Paul taught, but for going further and examining their Scriptures to see what they taught. Here is the right of private study and interpretation, and of personal appeal to God's word, which is called the Protestant doctrine. As a result of this personal study of the Scriptures many believed; among them particular notice is taken of respectable women, v. 12. The word for "honorable" means those primarily who were comely, then those who were of good position but not necessarily of the nobility. The men and women were of good reputation in the city.

13. the Jews . . . stirred up the people] Notice the Revised Version, "stirring up and troubling the multitudes," as the Greek runs in some old manuscripts. The Jews were bitter in their feeling and acts toward the apostles. They followed after them here as they had in Lystra, Acts 14:19. They aroused popular feeling and a mob; or would have done so had not the prompt and prudent action of the disciples prevented it.

14. sent away Paul . . . to the sea] Or, "to go as far as to the sea," where he might take a ship at Pydna or Dium, about 17 miles from Berœa. The conjecture that Paul went by land to Athens is less probable. His going to the sea was not a pretence to deceive his enemies, for they would not be

Common Version.	Revised Version.
10 ¶ And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither* went into the synagogue of the Jews.	10 And the brethren immediately sent away Paul and Silas by night unto Berœa: who when they were come thither went into the synagogue of the Jews.
11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.	11 Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these
12 Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.	12 things were so. Many of them therefore believed; also of the Greek women of honourable estate, and of men, not a few.
13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.	13 But when the Jews of Thessalonica had knowledge that the word of God was proclaimed of Paul at Berœa also, they came thither likewise, stirring up and
14 And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.	14 troubling the multitudes. And then immediately the brethren sent forth Paul to go as far as to the sea: and Silas and Tim-

warranted in pursuing him to bring him back to the city. Silas and Timothy tarried at Berœa. The Greek does not imply that this became their permanent "abode," but only that they tarried there a short time. Some suppose that Timothy remained behind at Philippi and joined Paul later, bringing the contributions of the Philippian disciples to Paul at Thessalonica; but the text is silent about it.

15. they . . . brought him unto Athens] Those disciples who took charge of the escape of Paul from Berœa also arranged the whole of his journey to Athens. They took charge of him; saw him safely in Athens; so the Greek implies. Then receiving the charge to Silas and Timothy, they at once returned to Berœa. The journey from Berœa to the sea, and thence by ship to Athens, would take two or three days if they sailed night and day, or five or six days if they sailed only in the daytime. By land the entire distance would have been about 250 miles.

SUGGESTIVE APPLICATIONS.—1. It ought to be every Christian's "manner" to preach Christ. 2. The theme should be: a suffering Saviour; a risen Saviour; Jesus is the Christ. 3. Ignorance, indifference and prejudice are three great obstacles to Christianity. 4. The historical facts of the life of Jesus fulfill the prophecies in regard to the Messiah. 5. The "world" needs to be turned upside down. 6. It is the duty of every one to examine the Scriptures; they give light, hope and life. 7. The searchers will find the truth; the neglecters will miss it and salvation.

PAUL AT ATHENS. 17:16–34.

16. Paul . . . saw the city wholly given to idolatry] This verse reads, literally, "And in Athens waiting for them [Silas and Timothy], Paul seeing the city was full of idols, his spirit was painfully excited ['sharpened,' 'set on edge,'] in him." But notice the Revised Version. Athens was the most illustrious city of the golden age of classic literature. It was situated in the peninsula of Achaia, or Greece, east of Corinth and about five miles from Piræus, its seaport. In learning, philosophy and art, Athens stood at the head of ancient cities. The war with Sparta had broken its power, and Philip of Macedon had destroyed its political sway, but its temples, statues, schools and works of art attracted the lovers of beauty and of learning from all parts of the world. Thousands of students went there for study as late as the sixth century A.D. Two small rivers run on either side of the city; four mountains are around it, and four famous hills within the city. These are the Acropolis, or citadel, on the east, 150 feet high; next westward the Areopagus, or Mars' hill; then the Pnyx; and to the

COMMON VERSION.	REVISED VERSION.
15 And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.	15 othy abode there still. But they that conducted Paul brought him as far as Athens: and receiving a commandment unto Silas and Timothy that they should come to him with all speed, they departed.
16 ¶ Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.	16 Now while Paul waited for them at Athens, his spirit was provoked within him, as he beheld the city full of idols.

south the Museum. In the valley between the four was the Agora. At the time of Paul's visit Athens' political importance was not great, but its influence in secular learning and philosophy, though waning, was still foremost in the Roman empire. Paul saw the "city full of idols." Pausanias, who visited Athens about 50 years after Paul, said that Athens had more idols or images than all the rest of Greece. Pretonius satirically said it was easier to find a god than a man in Athens; and Xenophon calls the city one great altar, one great offering to the gods.

17. disputed . . . with the Jews, and with the devout] In Athens Paul again found the synagogue frequented by two classes, the born Jews and the "devout," meaning no doubt the proselytes. With these he "reasoned" rather than disputed. But Paul was not satisfied with this method of proclaiming the gospel in Athens. He sought the "market," Greek ἀγορά, and reasoned with those who happened to be there from day to day. For the Greek does not imply any formal meeting of persons with him, as the English does, but only that he reasoned with any he found in this public place. The ἀγορά or "market" is generally supposed to designate the great place known as the ancient Forum, or old market, and not the Eretria, or new market. It was a famous place, where Socrates taught, and where all the great philosophers taught or discoursed to the people. Then too Paul did this "every day," the Greek implying that he did it through every day for some length of time.

18. the Epicureans, and . . . Stoics, encountered him] That is, philosophers of these schools met him to reason or converse with him. These two classes or schools of philosophers were prominent at Athens at that time. The Epicureans were called philosophers of the garden, after Epicurus, who died 270 B.C., leaving his house and garden for a school. They said the gods dwelt apart from and had no care for the world, and no concern in its creation, and required neither sacrifices nor prayers. Epicurus taught that happiness came by following pleasures and in avoiding sensual indulgence. But as he recognized no law, human laws being conventional, each one was led to decide for a life of ease and self-indulgence. While therefore Epicureans theoretically acknowledged God, practically they were atheists. It is suggested of late that Epicurus supposed matter to be eternal, with its unknown forces, and that evolution produced the world as it now exists. Paul appears to sum up their doctrine: "let us eat and drink; for to-morrow we die," 1 Cor. 15:32. Hence the proverb to live like an epicure

Common Version.	Revised Version.
17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.	17 So he reasoned in the synagogue with the Jews and the devout persons, and in the marketplace every day with them that
18 Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.	18 met with him. And certain also of the Epicurean and Stoic philosophers encountered him. And some said, What would this babbler say? other some, He seemeth to be a setter forth of strange [1] gods: because he preached Jesus and the

[1] Gr. *demons.*

means to devote one's life to eating and drinking and pleasure as the chief good. The Stoics, or school of the stoa or porch, founded by Zeno, who died about 250 B.C., held to doctrines substantially materialistic or pantheistic, and ending in fatalism. They recognized a divine mind, a general providence, and that man should attain indifference to pleasure and pain. Some of the distinguished moral teachers among the heathen belonged to this school, as Seneca—who may have met Paul—Epictetus and Marcus Aurelius. The universe was governed, they said, by law; the lot of the individual was bound up in it; all particular events came therefore by a kind of chance or uncertainty. Suicide was held to be lawful, as good and evil were not real. Thus the perfection of the Epicurean was sensualism, and of the Stoic indifference to pain, pleasure or life.

"Some" of these philosophers in derision said, "What would this babbler say?" The word for "babbler" means literally a "seed-picker." Aristophanes applies it to a crow; hence a "chatterer," one who aped the talk of philosophers, possibly a "plagiarist," as Ramsay renders it. What would he say? That is, what does he wish or mean to say? The thought suggested in the question turns two ways: what would he go on to say if we would listen? and what is he trying to say? He seems to be trying to tell of something which we do not understand, and which he does not seem himself clearly to comprehend. Others of the philosophers took a more charitable view and said, he seems to be a setter-forth of strange gods or divinities. The Greek word is the same that elsewhere often designates demons. In the four centuries since the death of Socrates, Athens had grown more tolerant. The Athenians understood Jesus to be some new deity, and the resurrection some new teaching in respect to the future life.

19. brought him unto Areopagus] Called "Mars' hill" in v. 22, but it is the same Greek word in both cases. This was a famous meeting-place in Athens to the west of the Acropolis, and took its name from the great council of the city which met there. Some, as Chrysostom, suppose that this council or court was sitting, and that Paul was arraigned before it for trial, and this view is lately advocated by Prof. Ramsay; others say that it was a preliminary hearing. But the narrative does not read like a formal trial, nor like an arrest and hearing. He had been conversing or speaking in the agora or market. They led him, not forcibly or violently, to the Areopagus, so that they and others could hear him more at length, and understand by questioning him what he was teaching.

20. thou bringest certain strange things] Or, literally, "surprising things." So they led him to the Areopagus, that Paul might more fully define his views to the learned and the multitude accustomed to congregate

Common Version.	Revised Version.
19 And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, *is*?	19 resurrection. And they took hold of him, and brought him [1]unto [2]the Areopagus, saying, May we know what this new teaching is, which is spoken by thee?
20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.	20 For thou bringest certain strange things to our ears: we would know therefore

[1] Or, *before* [2] Or, *the hill of Mars*

there. It was a famous place, where the most famous court of Athens was held, before the days of Solon even. There Socrates had stood, defending his life. They said of Paul, thou bringest startling, surprising things, those unheard of: we would therefore clearly know what these teachings mean. They had some idea of a spirit world, a future life, and of transmigration of souls; but this of the resurrection of persons from the dead was new to them.

21. spent their time . . . to tell or to hear some new thing] This is the historian's explanation of the eagerness and promptness of the men of Athens to take Paul, a stranger, to the great place of discussion and deliberation to hear him. They wanted to hear any, literally, "newer," things. The students and learned who flocked there had the curiosity of inquirers, which led them to look for the *newer* rather than the *truer* thing. Demosthenes in his first great Philippic oration says the same thing of them: "Tell me, do you, going round, still wish to ask in the market, Is there any news? Can there be anything newer than that a Macedonian," etc.

22. Paul stood in the midst of Mars' hill] Or, "of the Areopagus," as in v. 19. This was in the open air, west of the Acropolis and on a ridge of reddish limestone rock sloping downward on the west, but abrupt on the east, north and south. A short flight of 16 steps cut in the rock led to the quadrangle on the top, about 24 paces north and south and 60 paces from east to west. There were benches cut in the stone on three sides of this square place, which is rudely divided into two or three smaller compartments. From this point the apostle could see the temple of Theseus on the north, the Acropolis on the east, with the great Parthenon, and statues, temples and altars on every side of him. The Areopagus refers to the place rather than to the court held there.

Paul's Speech on Mars' Hill.

***Ye* men of Athens, . . . ye are too superstitious**] Or, "somewhat superstitious," English Revisers, but the American Revisers read, "very religious"; literally, "are more divinity-fearing" than other Greeks. In Acts 25:19 the same word is rendered in the Revised Version "religion." Paul was courteous in his opening words, aiming to win their attention. Josephus uses the word in a similar sense, and calls the Athenians "the most devout of the Greeks." Paul saw the multitude of altars, statues to gods, and temples, and commended that pious reverence thus shown, but prudently left the precise value and character of this religious zeal in his hearers undetermined. In fact, this religious sentiment in the Athenians led them to build altars and set up images of gods, known and unknown,

Common Version.	Revised Version.
21 (For all the Athenians, and strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing.)	21 what these things mean. (Now all the Athenians and the strangers sojourning there [1]spent their time in nothing else, but either to tell or to hear some new
22 ¶ Then Paul stood in the midst of Mars' hill, and said, *Ye* men of Athens, I perceive that in all things ye are too superstitious.	22 thing.) And Paul stood in the midst of the Areopagus, and said, Ye men of Athens, in all things I per-

[1] Or, *had leisure for nothing else*

ATHENS. (*From the Square of Theseus.*)

making them noted idolaters. Athens is said to have had 30,000 statues and images of gods.

23. beheld your devotions] Better, "as I passed along and observed the objects of your worship." He does not mean that he saw the people in the act of worship, as "devotions" would imply, but that he saw the temples, altars, statues and idols, the objects of their worship.

I found an altar . . . to the unknown god] Or, "to an unknown god." There are two views of this—1, that the altar was intended to be in honor of the God of the Jews. This is favored by the Common Version. But in the Greek the article is wanting, so nothing can be determined by it. Then the Jews had a synagogue in Athens, so that the Greeks could have learned from them as much about Jehovah as they knew about many of their heathen deities, and need not have called him "unknown god." 2, that one or more altars were erected from regard to interpositions or deliverances from calamity by some deity not definitely known. There is no historic testimony to the existence of one such altar in Athens, but Pausanias and others mention altars to unknown gods in this city. Paul with tact took advantage of this fact to proclaim unto them the true God. The Revised Version, following the best manuscripts, reads, "What therefore ye worship in ignorance, this I set forth unto you." The amended reading (of the neuter) is disputed by some who still adhere to the masculine "whom." If the old reading is correct, then Paul's idea is "to set forth" Jehovah to them. If the amended reading is right, then his purpose was to set forth the unknown worship and salvation of the true God to them. The term "ignorantly" or "in ignorance" worship does not closely convey the thought of the Greek. It is rather that "ye unknowingly worship," a less offensive shade of expression than "ignorantly."

24. God that made the world] Now Paul goes on to set forth the Creator to them. He does not definitely say that this true God is the same as the unknown God to whom they erected the altar, but he implies that the Athenians professed to recognize that there was a God unknown to them, that might be worthy of worship. This unknown divinity he now tells them—1, is the Creator of the world and of all things therein; 2, that he is Lord of heaven and earth; and 3, being such a God, he dwells not in hand-made temples; and 4, he is not served by human hands, as if he needed help like man; for 5, he is the author of all life, and of all things; and 6, has made all nations from one, a common origin; hence 7, all should seek to find him;

COMMON VERSION.

23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

REVISED VERSION.

23 ceive that ye are [1] very religious. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, [2] TO AN UNKNOWN GOD. What therefore ye worship in
24 ignorance, this set I forth unto you. The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in [3] temples made with

[1] Or, *somewhat superstitious* [2] Or, *TO THE UNKNOWN GOD.* [3] Or, *sanctuaries*

that is, they ought to know him, not count him among the "unknown" or "unknowable."

25. as though he needed any thing] Notice the Revised reading of this verse. The images and idols in Athens had to be made by human hands. The gods needed these images made, so the Greeks reasoned, in order to have men know and remember the gods they represented. Thus man served them and helped them. Seneca and others said indeed that man could not give blessedness to the gods; yet the practice of Greeks showed that they supposed human service necessary to that blessedness. But the true God was the Creator of all, was intelligent and living, and not like these lifeless images made by men. The Greeks had no idea of one God the Creator; they recognized a multitude of gods. They had no idea of one Lord who had a providential care over all the universe. According to old Greek writers the gods were born after the visible order of nature arose out of chaos. War, peace, love, industry, the arts, the sea, etc., each had separate presiding divinities, often in conflict with each other, with legendary histories full of selfishness. These gods did not create, nor generally give life. In contrast with these Paul tells them of the true God, who gave "life and breath"; that is, life as the original gift, and breath as the preservation of that gift.

26. made of one blood] Or, "made of one every nation of men," "blood" being omitted on authority of the best manuscripts. But the unity of the race is declared in either reading. The Greeks, like the Jews, thought themselves of finer nature, a superior race in origin, character and destiny. This teaching of the common origin of man, and of common brotherhood, struck against teachings and prejudices cherished for ages by the philosophers of Greece. Here indeed were "strange things" for Greek ears. They had an idea of different origins, different gods, different religions, for the nations. Paul starts with one God, Creator of all, and deduces from it one religion, one origin for all, one brotherhood, one salvation for the race. The limits of their territory God had before determined —a power the Greeks might admit was exercised by their gods—and he also had fixed the duration of their existence; this they might admit too.

27. they should seek the Lord] Some of Paul's hearers would dispute this. They held that the gods were too far away to have any care over men. This thought of God's moral government over the world was not in the Greek mind in general. They would say that the gods should be reverenced, wor-

COMMON VERSION.	REVISED VERSION.
25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;	25 hands; neither is he served by men's hands, as though he needed any thing, seeing he himself giveth to all life, and
26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation:	26 breath, and all things; and he made of one every nation of men for to dwell on all the face of the earth, having determined *their* appointed seasons, and the
27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:	27 bounds of their habitation; that they should seek God, if haply they might feel after him, and find him, though he is not

shipped; but that God should be sought and found as a man would seek and find his friend was not in their thought: the gods were too far off. But the true God is very near, says Paul.

28. in him we live, and move, and have our being] We cannot be far away from God, as you suppose, nor indeed at any moment out of his power. We could not have life, motion or existence away from him, in the sense you think. Even some of your own poets, as Aratus of Cilicia, 270 B.C., and Cleanthes about 300 B.C., of Mysia, also in a *Hymn to Zeus* says, "We are also his offspring." *

Thus Paul defends himself against the charge of introducing foreign gods. Here was a recognized though unknown God introduced; and now this teaching was not foreign, since their poets declared the Greeks to be God's offspring. Cleanthes used this expression in respect to Zeus; but this recognized men as the children of the deity, which was a fair argument for the apostle to use, and was sufficient also in such an assembly.

29. ought not to think . . . Godhead is like unto gold] Notice the delicate skill of this point: "we" (not you) "ought not to think." Paul puts himself and all others with them in this prohibition. The "Godhead" literally means "the divine," "the deity" to be like gold. The Being who can create the human race cannot be thought an image of gold, silver or stone, the three substances out of which their statues of the gods were made. The colossal statue of Zeus by Phidias was plated with gold; the images of the temple and of the goddess Diana were made of silver, Acts 19 : 24; and of the famous Pentelicum marble several noted sculptors made images and

COMMON VERSION.	REVISED VERSION.
28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.	28 far from each one of us: for in him we live, and move, and have our being; as certain even of your own poets have said,
29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.	29 For we are also his offspring. Being then the offspring of God, we ought not to think that [1] the Godhead is like unto gold, or silver, or stone, graven by art and de-

[1] Or, *that which is divine*

* Aratus says:

"From Zeus begin we: Never let us leave
His name unloved. With him, with Zeus, are filled
All paths we tread, and all the marts of men:
Filled too the sea, and every creek and bay:
And all in all things need we help of Zeus,
For we, too, are his offspring."

Phænom. 1–5.

Cleanthes says:

"Most glorious of immortals, many-named,
Almighty and forever, thee, O Zeus,
Sovereign o'er nature, guiding with thy hand
All things that are, we greet with praises thee.
'Tis meet that mortals call with one accord,
For we thine offspring are; and we alone,
Of all that live and move upon this earth,
Receive the gift of imitative speech."

Hymn to Zeus.

statues of gods and of men. But the true God made living beings, not dead statues.

30. times of this ignorance God winked at] Or, "God overlooked"; he did not connive at nor approve of it, but he saw mitigating circumstances, and overlooked, that is, had not visited the misdeeds with full punishment. But now all men were commanded to repent. The Greek philosopher might regret mistakes; but to make a total change in his belief, purpose, aims, school of thought or religion—this the Greek was not in the habit of doing. For this word for repent and repentance implied all that to the Greek. Neither Epicurean nor Stoic, nor any of the other Greek schools, had any idea of such an act.

31. Because . . . he will judge the world] This would again be strange teaching to the Greeks. The Epicurean rejected future judgment and divine government; the Stoic was a fatalist, regarding every day as a judgment day. So Schiller puts it:

"And the world's story is its judgment day."

But Paul puts the Christian idea of a final judgment before them, as Jesus did before his disciples, Matt. 25:32. He speaks of God as Creator and as final Judge; but the Judge will be Jesus, who was raised from the dead. Paul appears to have intended next to present the mission and work of Jesus as the Saviour of the world; but he was interrupted.

32. some mocked: and others said, We will hear . . . again] The resurrection of the dead was foolishness to the Greeks. Æschylus had said, "Once dead, there is no resurrection"; and this was the popular creed of Greece. The mockers were probably of the Epicurean school; those who put off the question to another time were possibly attached to the Stoics. So Felix said, Acts 24:25. "Thus Paul went out from among them," a phrase quite inconsistent with the view that he was on trial, or under any judicial restraint or procedure.

34. certain . . . believed] The labors of Paul in the synagogue, the market, and the Areopagus of Athens, were not fruitless. Several men and

Common Version.	Revised Version.
30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:	30 vice of man. The times of ignorance therefore God overlooked; but now he [1]commandeth men that they should all
31 Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.	31 everywhere repent: inasmuch as he hath appointed a day, in the which he will judge [2]the world in righteousness [3]by [4]the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.
32 ¶ And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this *matter*.	32 Now when they heard of the resurrection of the dead, some mocked; but others said, We will hear thee concerning this
33 So Paul departed from among them.	33 yet again. Thus Paul went out from
34 Howbeit certain men clave unto him, and believed: among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.	34 among them. But certain men clave unto him, and believed: among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them.

[1] Some ancient authorities read *declareth to men.* [2] Gr. *the inhabited earth.*
[3] Gr. *in.* [4] Or, *a man*

at least one woman of position accepted his teaching; at some sacrifice, as the term "having cleaved to him" implies. Dionysius was a member of the great Athenian council—hence a man of position, influence and learning, for none could become a member of this council until he had held some other high civil office and was sixty years of age. Eusebius reports a tradition that he was bishop of Athens, and died a martyr. The works that passed for his in the Reformation era were written at a much later date, by some other person. Of Damaris Chrysostom says she was the wife of Dionysius; but this having no trustworthy historical support is not now believed. This was the result of Paul's work; he left, and Athens drops out of sacred and apostolic history as silently and suddenly as it appeared.

Suggestive Applications.—1. The highest philosophy and art need Christianity and a personal Christ. 2. The best education without Christian principle may favor the baldest idolatry. 3. Greek learning listens to some truths of the gospel. 4. It rejects its chief teachings: repentance, need of a Saviour, the resurrection, and a final judgment. 5. Reverence for religion may be commended even in the ungodly. 6. God is not unknowable, and should not be unknown. 7. The Greeks in their greatest knowledge missed knowing the true God. 8. The great purpose of life is to find God, and please him. 9. Ignorance of God causes sin to abound. 10. He requires repentance and faith. 11. The ignorant, with all others, must stand before a righteous Judge. 12. The wise in the wisdom of this world now mock at the resurrection and a judgment. 13. "Not many wise, not many mighty, not many noble," seek Christ.

Paul at Corinth. 18:1–17.

Analysis.—Paul leaves Athens for Corinth—finds Aquila and his wife Priscilla, who were Jews and tent-makers—with them he lodges and works—speaks in the synagogues on Sabbaths, vs. 1–4; Silas and Timothy join him—the Jews oppose him—he forsakes the synagogue and speaks in the house of Justus near by, vs. 5–7; Crispus, ruler of the synagogue, believes—Paul is comforted by a vision—works on for a year and a half, vs. 8–11; is accused before Gallio—is set free, vs. 12–17; returns to Antioch by way of Ephesus, Cæsarea and Jerusalem, vs. 18–22; starts on a third missionary journey through Galatia and Phrygia, on his way to Ephesus—Apollos instructed by Aquila and Priscilla at Ephesus, vs. 23–28.

1. Paul . . . came to Corinth] The cold, mocking tone of the Athenian philosophers was as discouraging to Paul as the scourgings, stonings and imprisonments of the Jewish mobs; so he withdrew to Corinth, about 45 miles to the westward, on a narrow isthmus (which Pindar calls "the bridge of the sea"), between the Corinthian and the Saronic gulfs. Corinth had two harbors, Lechæum, on the Corinthian Gulf, about two miles away, and

Common Version.	Revised Version.
CHAP. XVIII.—After these things Paul departed from Athens, and came to Corinth;	**18** After these things he departed from

Cenchreæ, across the isthmus, about nine miles distant. Corinth was a great commercial city, and the capital of Achaia at the time Paul resided there. The town was about five miles in circuit, built on terraced table-land, with a natural fortress called the Acro-Corinthus, about 2000 feet high, with a winding way leading to the large plateau on its top; temples, statues and images stood by the way, and the top was crowned with a splendid temple of Venus, where a thousand courtesans acted as priestesses. The top commanded a magnificent view of sea and land. Corinth was notorious for its luxury, looseness of morals, and licentiousness. "To live as at Corinth" was a proverb to signify profligate living. To call a woman a "Corinthian" was to pronounce her infamous. When Paul was there, Corinth was a Roman colony governed by a proconsul. Paul lived there nearly two years (about a year and nine or ten months), as we infer from "a year and six months" of v. 11, and "after this yet many days" of v. 18, R. V. Later he was again there, 1 Cor. 16:7; 2 Cor. 12:13, 14, and intended to visit it a third time, 2 Cor. 13:1. He wrote two extant letters to the Corinthian Christians, one from Ephesus and another from Macedonia, about 57 A.D. and from Corinth he wrote to the Roman Christians about 58 A.D. The site of Corinth is now occupied by *Gortho*, a miserable little village.

2. found a certain Jew named Aquila] It is not probable that Aquila was a Christian when Paul first met him at Corinth, though we have no account of his conversion. As eastern guilds and persons of like trades go together, Paul would easily meet Aquila. The general edict of Claudius expelling all Jews from Rome drove Aquila from Rome, and his wife Priscilla came with him. Suetonius mentions (*Claud.* 25) an edict of Claudius against the Jews for raising tumults at the instigation of one Chrestus, who perhaps was a Jewish leader there; or more probably Christ was meant as the one followed by Christians, and popularly supposed to be living, against whom Suetonius supposed the Jews raised the contest causing the tumult.

3. he was of the same craft] Or, "trade." Paul learned a trade. The Talmud required every Jew to teach his son some useful trade. Rabbi Judah said, "He that teacheth his son not a trade teaches him to be a thief." Hillel was a carpenter, and so was Jesus. Paul and Aquila were tentmakers; some suppose they were weavers of tentcloth; but more probably it means literally tentmakers or tent tailors. Tentcloth was made of a coarse kind of goat's hair; a common occupation in Cilicia, and hence the cloth was called cilicium. Paul and Aquila were both Jews and of the same trade, so Paul lived with Aquila and his wife, working at the trade. Tentmaking is an im-

Common Version.	Revised Version.
2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla, (because that Claudius had commanded all Jews to depart from Rome,) and came unto them.	2 Athens, and came to Corinth. And he found a certain Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart
3 And because he was of the same craft, he abode with them, and wrought: (for by their occupation they were tentmakers.)	3 from Rome: and he came unto them; and because he was of the same trade, he abode with them, and they wrought; for by their trade they were tentmakers.

portant industry in western Asia to-day. You will find people in Constantinople and other cities cutting, making, sewing, mending and repairing canvas tents, as Paul was employed. See Van Lennep, *Bible Lands*, p. 418.

4. he reasoned in the synagogue] As Corinth was colonized in Roman times, there seems to have been quite a Jewish population there, for they had a synagogue. Paul worked week-days, and Sabbaths "reasoned" with and sought to persuade Jews and Greeks of the new faith. He does not appear to have won many; yet he gained Crispus, the chief ruler of the synagogue.

5. when Silas and Timotheus were come . . . Paul . . . testified] Paul had sent for Silas and Timothy by those who returned from Athens to Berœa, where he had left these co-workers, Acts 17:14, 15. But Paul's stay at Athens was so short that they did not reach him until he was at Corinth. When they came he "was pressed in" or "by" "the Spirit," so the old Greek text reads; but the Revised Text reads, "was constrained by the word." The latter is obscure, if not ambiguous, in sense. It must be a figurative or elliptical expression, perhaps, for "he was constrained or engrossed in preaching the word"; a thought akin to his exclamation "woe is unto me, if I preach not the gospel," 1 Cor. 9:16. The Common text has a similar thought; but the Revised text is supported by the old manuscripts. Paul felt compelled to testify of Jesus, the Messiah, the Christ: not merely that he was the Christ, as the English versions imply, but the whole evidence that Jesus fulfilled Old Testament prophecy concerning the expected Messiah. There is an implied fullness in this testimony not conveyed in the English versions.

6. opposed themselves, and blasphemed] The Jews "opposed"—a strong word in Greek, drawn from military phrase, and meaning to draw up in battle array for a mortal conflict. They "blasphemed" or "railed" against the gospel Paul preached. He "shook out his raiment," or "garments," an Oriental mode of expressing one's determination to be clear of all that belonged to another—even the dust of the land. Nothing pertaining to them should cling to him. Thus he would forcibly show them that he would not be responsible for their moral condition or the consequences that might follow. "Your blood be upon your own heads; I am clean," would put into words what was expressed by shaking the garments. If they perished, he would be "clean" or "clear" of any share in it. He had fairly

Common Version.	Revised Version.
4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.	4 And he reasoned in the synagogue every sabbath, and [1]persuaded Jews and Greeks.
5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews *that* Jesus *was* Christ.	5 But when Silas and Timothy came down from Macedonia, Paul was constrained by the word, testifying to the
6 And when they opposed themselves, and blasphemed, he shook *his* raiment, and said unto them, Your blood *be* upon your own heads; I *am* clean: from henceforth I will go unto the Gentiles.	6 Jews that Jesus was the Christ. And when they opposed themselves, and [2]blasphemed, he shook out his raiment, and said unto them, Your blood *be* upon your own heads; I am clean: from henceforth

[1] Gr. *sought to persuade.* [2] Or, *railed*

warned; they had rejected and railed at the warning: they must bear the punishment. See for similar ideas Matt. 27:25 and Ezek. 33:7-16; 34:10.

7. into a certain *man's* house, named Justus] Or, Titus Justus, or Titius Justus. This man's name is Justus in three of the older manuscripts, Titus in the Sinaitic MS. and in the Syriac and Arabic versions, and Titus Justus in some MSS. and in the Vulgate. The Revisers have adopted the latter, though the reading Justus only has strong support. He "worshipped God," a phrase that usually designates a proselyte to the Jewish worship. Paul seems to have used this man's house for religious meetings. He may have continued to lodge and work with Aquila and Priscilla. Some suggest that this Titus Justus may be the Titus of Gal. 2:1, and hence the intimate companion of the apostle in his later labors.

8. Crispus, the chief ruler . . . believed] Paul continued to speak of Jesus to the Greeks, who came to the house of Justus, which was near by the synagogue, and "Crispus, the ruler of the synagogue" (the Revised Version properly omits "chief"), joined the disciples. Evidently Crispus was put out of his position as ruler. To have a Christian meeting almost next door to the synagogue, to which their ruler had attached himself, would irritate the Jews. Among the many Corinthians that became disciples there were some other Jews no doubt, though it seems probable that most of them were Greeks. Crispus, Gaius and Stephanas were among the disciples there, 1 Cor. 1:14-16.

10. no man shall set on thee to hurt thee] Paul was attacked by the Jews, and he had reason to know how bitter they were; so he may have been depressed, and needed encouragement. In his extremity the Lord grants him a vision to assure him that he was approved, and that he would be protected from serious harm. The threatenings might go on, but deliverance would come; so, remembering Philippi, he need not fear or keep silent. Then followed a remarkable declaration: "for I have much people in this city"—even in worldly, commercial, licentious Corinth! By "have much people" Paul understood that the Lord had many in that city who were, or who would become, disciples. He might be arrested, as he was; but he would not be hurt, and he was not.

11. teaching the word] This phrase seems to support the amended

COMMON VERSION.

7 ¶ And he departed thence, and entered into a certain *man's* house, named Justus, *one* that worshipped God, whose house joined hard to the synagogue.
8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.
9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:
10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.
11 And he continued *there* a year and six

REVISED VERSION.

7 I will go unto the Gentiles. And he departed thence, and went into the house of a certain man named Titus Justus, one that worshipped God, whose house joined
8 hard to the synagogue. And Crispus, the ruler of the synagogue, [1]believed in the Lord with all his house; and many of the Corinthians hearing believed, and were
9 baptized. And the Lord said unto Paul in the night by a vision, Be not afraid,
10 but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to harm thee: for I have much peo-
11 ple in this city. And he dwelt *there* a

[1] Gr. *believed the Lord.*

reading in v. 5. Paul was in Corinth 18 months. Was this the entire length of his stay? or, was it at the end of this period that the disturbance came and the accusation before Gallio, and his acquittal, followed by Paul's continued stay "after this yet many days"? See Revised Version, v. 18. We cannot be certain of the answer. The most obvious meaning is that the "many days" of v. 18 are to be added to the "year and six months" of v. 11. He taught "a year and six months" undisturbed, until Gallio was appointed "proconsul"; then trouble began, but Gallio refused to be pestered with the charge. Paul's accusers were blamed and sent out of court in disgrace; so Paul "tarried after this yet many days," making his entire stay at Corinth a year and nine or ten months, as before stated.

12. when Gallio was . . . deputy] Or, "proconsul," R. V. Achaia, of which Corinth was the capital, was a Roman province. These provinces were either senatorial, that is, the ruler was appointed by the senate, or imperial, where the ruler was appointed by the emperor. Under Augustus Achaia had been a senatorial province, but under Tiberius it became an imperial province; yet after 44 A.D., under Claudius it became again a senatorial province, the proper title of the governor of senatorial provinces being "proconsul." Here again the accuracy of Luke is incidentally shown. This Gallio was uncle of the poet Lucan and brother of the famous philosopher Seneca, but was adopted by a noted orator, Junius Gallio, and took his name. Contemporary writers call him a bright, popular and affectionate man, and named him "Dulcis," "sweet Gallio." Seneca declares that he was a most lovable man. The Jews, thinking some circumstance favorable for them, such as either the change in the proconsul or some decree or action in the empire against the Jews, rose up against Paul and brought him before the proconsul, charging him with persuading men, that is, Greeks and Hebrews, to worship God contrary to law. The Roman law protected foreigners, for example Jews, in their worship according to their own forms. Gallio understood Paul to be a Jew, and hence was not far wrong in thinking that the dispute was over some doctrinal question or mode of worship among the Jews themselves.

14. Gallio said . . . If it were a matter of wrong] Gallio heard the

Common Version.	Revised Version.
months, teaching the word of God among them.	year and six months, teaching the word of God among them.
12 ¶ And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,	12 But when Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul, and brought him before the judge-
13 Saying, This *fellow* persuadeth men to worship God contrary to the law.	13 ment-seat, saying, This man persuadeth men to worship God contrary to the law.
14 And when Paul was now about to open *his* mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O *ye* Jews, reason would that I should bear with you:	14 But when Paul was about to open his mouth, Gallio said unto the Jews, If indeed it were a matter of wrong or of wicked villany, O ye Jews, reason would
15 But if it be a question of words and names, and *of* your law, look ye *to it;* for I will be no judge of such *matters.*	15 that I should bear with you: but if they are questions about words and names and your own law, look to it yourselves; I am not minded to be a judge of these matters.
16 And he drave them from the judgment seat.	16 And he drave them from the judgement-

accusation, but did not wait for Paul to answer. He judged the dispute to be one of words, names, and the interpretation of their own rules of worship; matters with which the Roman ruler had no concern. It was not a question of civil right, of crime, or of immorality or "villany," R. V., and hence he regarded it as out of the jurisdiction of his court. What had he to do with deciding whether Jesus or some other person was the Jewish Messiah? or about the meaning of certain prophecies in their sacred books? A Roman civil officer had nothing to do with disputes of this kind; so he orders the lictors, his official attendants, to drive the accusers out of his presence.

17. took Sosthenes, . . . and beat *him* before the judgment seat] This is true to Oriental life. A party hustled out of court in disgrace would be roughly handled in the presence of the court, held in some open place like the market square. Sosthenes was probably made ruler of the synagogue after Crispus became a disciple; or he may have been a co-ruler with him. Some suppose that Sosthenes was ruler of another synagogue; but this has no warrant in the narrative, and is quite unlikely. Prof. Ramsay argues from inscriptions found in Smyrna that there was one chief and two officials in a synagogue at this period in Asia Minor. Was he the Sosthenes of 1 Cor. 1:1? We do not know; there is no record of his conversion.

Gallio cared for none of those things] He had no interest or concern in religious disputes among the Jews; a characteristic attitude of Romans toward Jews, as Tacitus and other Roman writers make clear to us. Nor did he care about the beating of Sosthenes, who had been the leader in this disturbance; it was of small consequence to the proconsul, so long as it served to put down the Jewish spirit of turbulence, as it probably did for the time. Luke mentions Gallio's indifference chiefly to show the utter failure of the attempt of the Jews to have Paul punished, and thus to indicate how fully the promise of the Lord was fulfilled, "no man shall set on thee to harm thee," v. 10.

Suggestive Applications. 1. Christians may be numerous and holy even in a city otherwise profligate. 2. The Christian worker may have pleasant friendships in his toil and home. 3. The gospel worker may use religious prejudices as a stepping-stone to true faith. 4. Manual labor is honorable and praiseworthy in any city or country. 5. When the gospel is rejected, the worker may turn to other fields and minds. 6. God comforts and encourages his servants when needful. 7. Perseverance in teaching the gospel brings large results.

Paul Goes to Jerusalem; Apollos at Ephesus. 18:18–28.

18. Paul *after this* tarried . . . and sailed thence into Syria] Or,

Common Version.	Revised Version.
17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment seat. And Gallio cared for none of those things.	17 seat. And they all laid hold on Sosthenes, the ruler of the synagogue, and beat him before the judgement-seat. And Gallio cared for none of these things.
18 ¶ And Paul *after this* tarried *there* yet a	18 And Paul, having tarried after this yet

"Paul, having tarried after this yet many days, . . . sailed thence for Syria." This states that Paul remained "many days" after the accusation before Gallio. But v. 11 implies that he had been there a year and six months when the appointment of Gallio as proconsul gave an opportunity for the Jews to rise against him. This makes it clearer that the entire stay in Corinth was more than one year and six months. After the "many days" he "took his leave of the brethren," the Greek verb being peculiar: in Luke 9:61 it is rendered "bid farewell to"; and in Luke 14:33 it is rendered "forsaketh" or "renounceth." In earlier Greek it meant "to set apart," as soldiers for a post; hence in later Greek "to dismiss," and so "to leave" or bid farewell.

he had a vow] Three questions arise: 1, Who had the vow? and 2, Why was the vow made? and 3, What kind of a vow was it? These questions have been in dispute since the days of Chrysostom and Jerome, the earlier writers generally saying that Paul had the vow; but many modern writers say it was Aquila. The reasons in favor of Aquila are—1, that Aquila is the nearest antecedent to "having shorn"; 2, that the historian's inverted order, placing Aquila last, implies this; 3, that Paul was stoutly opposed to this bondage to the ceremonial law, and there is no other recorded instance of a voluntary Jewish vow proposed and assumed by Paul. The vow in Jerusalem, Acts 21:24, he was persuaded to undertake by the apostles and others, and it cannot be regarded as his own idea.

The reasons in favor of Paul as the maker of the vow are—1, Paul is the person who is the subject or theme of the entire passage; 2, Priscilla and Aquila are mentioned only as Paul's companions, and not apparently to speak of the vow; 3, there are several participles of the same form (Alford says nine) in this passage, all but this one clearly referring to Paul, giving the presumption that this one also refers to him; 4, Paul, not Aquila, went to Jerusalem, where the vow was to be completed by a sacrifice, and this is given as a reason for his sailing for Syria; 5, the inverted order (placing Priscilla before Aquila) is of small force, since that order is found in Rom. 16:3 and 2 Tim. 4:19; then 6, there seems no reason for mentioning the vow if it was Aquila who had made it; 7, if Aquila had been intended, the natural form would be "who shaved the head," etc., not "having shaved." *

COMMON VERSION.	REVISED VERSION.
good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn *his* head in Cenchrea: for he had a vow.	many days, took his leave of the brethren, and sailed thence for Syria, and with him Priscilla and Aquila; having shorn his head in Cenchreæ: for he had a vow.

* It will indicate the extent of such controversies to give a few noted names on each side. That Aquila made the vow is held by Grotius, Hammond, Heinrichs, Howson (but hesitatingly in later editions), Kuinoel, Meyer, Oertel, Schneckenberger, Theophylact, Wieseler, and the Vulgate or Latin version. That Paul made the vow is the view of Alford, Alexander, Augustine, Baumgarten, Beda, Bengel, Beza, Bleek, Calvin, Chrysostom(?), Calovius, De Wette, Erasmus, Ewald, Hackett, Hervey, Jerome, Lange, Lechler, Lumby, Luther, Morus, Neander, Olshausen, Plumptre, Reland, Rosenmuller, Schaff, Sepp, Spencer, Wordsworth, and Zeller. This list might be extended to several hundred writers, but the proportion on each side would not be materially changed.

While the question must be regarded as undecided, the numbers and weight of scholarship strongly favor the view that Paul made the vow. See also Acts 21:24. Why it was made is not stated, and can only be conjectured. It was probably in grateful recognition of some wonderful escape from peril, as that at Corinth, or one of the numerous perils noted in 2 Cor. 11:26. Nor can the third question be definitely answered. It scarcely seems to be a Naziritic vow, since the shaving of the head appears to have been at Cenchreæ at the time of making the vow, and not at Jerusalem at the completion of it, as is usual in the case of a Naziritic vow. See Num. 6:5, 18. Hence it was probably a personal or private vow, which may account for no mention of the reason for making it.

19. he came to Ephesus] Or, "And they came to Ephesus, and he left them there," R. V., which is preferable. Paul and his company came to Ephesus, where he left them. But before he left them, Paul entered into the synagogue there and reasoned with the Jews, no doubt to show them that Jesus is the Messiah, the Christ. See Acts 19:10. For description of Ephesus see notes on the next chapter.

20. When they desired *him* to tarry] This reasoning in the synagogue led the Jews to ask Paul to speak further to them. This was not in accord with his plans. The Jews here were not different from those in other places, as Paul proved on his return to them. See Acts 19:8, 9.

21. I will return . . . if God will] The clause "I must by all means keep this feast that cometh in Jerusalem" is omitted in the Revised Version, not being in several of the older manuscripts. If retained as genuine, it refers either to the passover or the pentecost, a feast which Paul was anxious to attend a few years later. See Acts 20:16. So taking leave of them, with a promise to return if it was the will of God, he sailed from Ephesus. Notice how Paul refers all his future to the good pleasure of God; see also James 4:15.

22. he had . . . gone up, and saluted the church] Paul, landed at Cæsarea, "went up and saluted the church." This cannot well mean a church in Cæsarea, for there is no mention before of one in that city. Moreover, if Paul had merely visited a church in Cæsarea, the writer would hardly have said "he went up," an expression that often describes a journey to Jerusalem. Nor could one be said to go "down" from Cæsarea to Antioch. It was the mother church at Jerusalem that Paul visited, and then went down to Antioch, probably by land. Many events of great interest no

Common Version.	Revised Version.
19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.	19 And they came to Ephesus, and he left them there: but he himself entered into the synagogue, and reasoned with the
20 When they desired *him* to tarry longer time with them, he consented not;	20 Jews. And when they asked him to abide a longer time, he consented not;
21 But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.	21 but taking his leave of them, and saying, I will return again unto you, if God will,
22 And when he had landed at Cesarea, and gone up, and saluted the church, he went down to Antioch.	22 he set sail from Ephesus. And when he had landed at Cæsarea, he went up and saluted the church, and went down to

doubt occurred in this visit and journey, but they are all hidden in the short record of this one verse.

23. spent some time *there*, he departed] This verse notes the beginning of Paul's *third* missionary journey. He went to south Galatia. If he visited Lystra and Derbe in Lycaonia, no mention is made of the fact. Nor is it known what places or churches he visited in Phrygia. Some suggest Colossæ, Hierapolis, and Laodicea, from a possible hint in Col. 2:1; though the more probable meaning of that verse implies that he had not seen the disciples there mentioned. Wherever he went, he encouraged the disciples in the new faith.

24. Apollos, . . . mighty in the Scriptures] Apollos is probably a contraction of Apollonius, or Apollodorus. He was "an Alexandrian by race" or "by birth"; many Jews dwelt at Alexandria, where the Septuagint version of the Old Testament was made two or three centuries before the Christian era. He was an "eloquent man," the Greek adjective meaning that he was both learned and an orator. Neither English version, therefore, gives the full idea; both together would convey the thought. He came to Ephesus, literally "being mighty in the Scriptures." Alexander supposes the Greek order here implies a development of this new power after he came to Ephesus. Meyer, however, thinks this gift was one Apollos had along with his learning, and not one that was developed after his arrival at Ephesus.

25. he spake and taught diligently] The Revised Version renders the first clause "This man had been instructed." The Greek word means "to teach by the mouth" or "orally," and from it the English catechise comes. Apollos was taught by some living teacher in the way of the Lord; he being fervent or earnest in spirit, "spake and taught carefully the things concerning Jesus"; so the Revised Version, following a revised Greek text based on four of the oldest manuscripts. The Greek word for "diligently" or "carefully" means primarily to do a thing "accurately," according to law or to rule. This Apollos did so far as he knew; but he knew only the baptism of John. This is to be taken in the broad sense as including all the things John the Baptist taught about repentance and the coming of Jesus, whom John pointed out as the Lamb of God.

26. expounded unto him the way of God more perfectly] Or, "more

COMMON VERSION.	REVISED VERSION.
23 And after he had spent some time *there*, he departed, and went over *all* the country of Galatia and Phrygia in order, strengthening all the disciples.	23 Antioch. And having spent some time *there*, he departed, and went through the region of Galatia and Phrygia in order, stablishing all the disciples.
24 ¶ And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the Scriptures, came to Ephesus.	24 Now a certain Jew named Apollos, an Alexandrian by race, [1] a learned man, came to Ephesus; and he was mighty in
25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.	25 the scriptures. This man had been [2] instructed in the way of the Lord; and being fervent in spirit, he spake and taught carefully the things concerning Jesus,
26 And he began to speak boldly in the	26 knowing only the baptism of John: and

[1] Or, *an eloquent man*
[2] Gr. *taught by word of mouth.*

carefully"; the same word as in v. 25: literally, "more accurately." Apollos spoke boldly, for it required boldness to speak in the synagogue, where Jews stood ready to dispute, oppose, and put down and out the speaker. Here again Priscilla is named before her husband, as in v. 18. Note also the different punctuation in the Revised Version in this verse. This is the first distinct intimation that Aquila and Priscilla were themselves disciples. By placing Priscilla first, the historian may intend to suggest that she was a woman of unusual zeal and fervency among the disciples. She and her husband Aquila explain "the way of God," meaning the perfected mission and work of Jesus. If the instruction was limited to the matter of baptism, then it would be natural to find some notice that Apollos was rebaptized, as in the case of the disciples noted in the next chapter. But there is no mention of the rebaptism of Apollos in this connection; and he could not have been baptized with those noted in the next chapter, since it is clearly implied that he left Ephesus before they were baptized. It is more likely that they explained to him the promise of Jesus in the gift of the Holy Spirit, a truth Peter presented on the day of Pentecost, as a part of "the way of God."

27. when he was disposed to pass into Achaia] Or, "when he was minded" or "willed" to pass into Achaia. From Acts 19:1 it is evident that Apollos went to Corinth. The disciples evidently thought that busy commercial centre a good place for a learned and eloquent man like Apollos. While the people were not as devoted to learning and culture as those of Athens, they would appreciate both; and he was suited to attract and convince them by proclaiming the gospel. The middle clause of the verse is ambiguous in the Greek, which may appear by a more literal rendering: "when he willed to go into Achaia exhorting the brethren wrote to the disciples to receive him." The Common Version makes the disciples at Corinth the object of their exhortation; the Revised Version makes it Apollos. This is a case (exceedingly rare in the English version) in which the Revisers have interpreted rather than translated the text. The pronoun *him* after "encouraged" should clearly be in italics in the Revised Version, since it is not expressed in Greek. The Greek word for "encouraged" or "exhorted" occurs only here in the New Testament, but is common in the classic Greek, where it usually means exhorted. That it applies to disciples in Corinth, as in the Common Version, is the view of Luther, De Wette, Ewald, Meyer, Plumptre, Alexander, Hervey, and many others; that it means they encour-

Common Version.	Revised Version.
synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly.	he began to speak boldly in the synagogue. But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of God more carefully.
27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:	27 And when he was minded to pass over into Achaia, the brethren encouraged him, and wrote to the disciples to receive him: and when he was come, he [1]helped them much who had believed through grace:

[1] Or, *helped much through grace them that had believed*

aged Apollos, as in the Revised Version, is the view of Chrysostom, Erasmus, Beza, Bengel, Calvin, Grotius. It does not appear that Apollos hesitated, so as to require any urging or "encouraging" to go; yet the order of the sentence in Greek seems to favor the Revised reading. Meyer thinks that the pronoun "him" after "encouraged" would have been expressed in Greek if this had been Luke's meaning; but that is often understood in Greek. Which rendering is right cannot therefore be certainly determined. This is the earliest instance on record of letters of recommendation or commendation from one church to another. Aquila and Priscilla would be well known at Corinth, so that a letter bearing their names with others would have weight at that place. Apollos proved a strong help to the Corinthian disciples.

28. mightily convinced the Jews] Or, "powerfully confuted the Jews," R. V. The adverb for "mightily" in classic Greek often means "vigorously," "vehemently" or "intensely," thus referring to the force of Apollos' arguments, or to his nervous and earnest manner in speaking them. The meaning of the Greek word for "convinced" is better expressed in the Revised Version by "confuted"; for it does not imply a change of mind or view in his hearers, but rather that he utterly refuted their arguments, and gained a complete triumph over them in the discussion. He demonstrated from the Scriptures not only that Jesus was the Christ, as the English versions read, but also literally "Jesus to be the Christ."

SUGGESTIVE APPLICATIONS.—1. How brief is the record of work of the apostles! The labors of Paul from Corinth to Ephesus and Jerusalem, and back to Antioch and Ephesus, 2000 to 2500 miles, is packed into seven verses. 2. God leaves us to learn some truths through his providences, v. 18. 3. The wise worker revisits and sustains as well as starts Christian organizations. 4. The learned and eloquent may learn more from Christians less famous for those gifts. 5. The "way of God" is the way we ought to know accurately. 6. All may labor effectively in the place to which God calls them, though few are apostles. 7. Fervor and earnestness make persons powerful and effective.

PAUL RETURNS TO EPHESUS. 19:1–20.

When Paul and Silas were proclaiming the gospel in the provinces of Asia Minor they were forbidden of the Spirit to go into the province of Asia, and therefore could not go to Ephesus, its capital. Since he had gone into Europe Paul had established at least three leading mission stations, at great radiating centres—Philippi, Thessalonica, and Corinth. He had been at the greatest centre of learning in the world, Athens; but there, so far as the record shows, he had small success, not even forming a church. After nearly two years in Corinth, however, he made that a strong Christian

COMMON VERSION.	REVISED VERSION.
28 For he mightily convinced the Jews, *and that* publicly, shewing by the Scriptures that Jesus was Christ.	28 for he powerfully confuted the Jews, [1] *and that* publicly, shewing by the scriptures that Jesus was the Christ.
	[1] Or, *shewing publicly*

centre, and returned to Asia Minor, and entered without question the commercial city and capital, Ephesus, where he spent two or three years, perhaps preaching in the provincial towns also.

Ephesus was situated on the Cayster river, near the sea. It was on a large plain five miles by three miles in extent, with mountains on three sides, the Cayster meandering diagonally across the plain. This river formed a fair inland harbor; but it had been gradually made shallow by the silt of the river. Ephesus was called one of the "eyes of Asia Minor," the other being Smyrna, 40 miles northward. It was the greatest commercial emporium of the empire next to Alexandria, and Antioch in Syria. It was famous for the worship of Artemis (Diana), and as the birthplace of two painters, Apelles and Parrhasius. It had three noted buildings: 1, the temple of Diana, near the city walls, was 220 by 425 feet on the ground, had 127 columns of Parian marble, each 60 feet high, supporting the roof; was 220 years in building, and had the chief work of the celebrated Apelles, estimated to have cost $190,000; it was one of the "seven wonders of the world." 2, A theatre, the largest then known, said to seat 50,000 spectators. 3, A stadium or circus for racings, athletic games and wrestling matches, which was 680 feet long by 200 feet wide. The ruins of Ephesus, the theatre and other buildings have been explored by J. T. Wood, and lie near the Turkish village *Ayasaluk*.

Analysis.—Paul returns to Ephesus—finds twelve disciples—instructs and rebaptizes them, and they receive the Holy Spirit, vs. 1–8; the Jews opposing him, Paul teaches in the school of Tyrannus—working miracles, vs. 9–12; Jewish imitators are overcome of demons, vs. 13–16; many believe and burn their books of magic, vs. 17–20; Paul plans to go into Macedonia, vs. 21, 22; Demetrius raises an uproar—a mob in the theatre—quieted and dismissed by the town clerk, vs. 23–41.

1. while Apollos was at Corinth, Paul . . . came to Ephesus] This means that Paul did not reach Ephesus before Apollos went to Corinth, perhaps some time in 56 A.D. The disciples found at Ephesus by Paul were imperfectly instructed, and had received only the baptism by John. Apollos was in a similar condition before he was instructed by Priscilla and Aquila. If these disciples were his companions, or from Alexandria, it might account for the mention of Apollos in this connection. "Upper coasts" of the Common Version is used in the old English sense of "higher" or "interior borders," meaning the mountain districts of Galatia or Phrygia bordering on the province of Asia. See Acts 18:23.

2. Have ye received the Holy Ghost] Or, "Did ye receive the Holy

Common Version.	Revised Version.
CHAP. XIX.—And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus; and finding certain disciples,	19 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper country came to Ephe-
2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.	2 sus, and found certain disciples: and he said unto them, Did ye receive the Holy Spirit when ye believed? And they *said* unto him, Nay, we did not so much as hear whether [1] the Holy Spirit was *given*.

Or, *there is a Holy Spirit*

Spirit when ye believed? And they *said* unto him, Nay, we did not so much as hear whether the Holy Spirit was *given*." This is more accurate than the Common Version, which implies that they did not know of the Holy Spirit. But if they were Jews and knew of the teaching of John the Baptist, they must have heard of the Holy Spirit, since prophecy is full of that idea; and John foretold a baptism of the Spirit. See Matt. 3:11; Luke 3:16; John 1:33. They had not received the Spirit, and had not heard about his being received by others.

3. Unto what then were ye baptized?] Or, "into what"; that is, into what teaching, object or religion? They answer, "Into John's baptism." They were baptized into the baptism of repentance, as preached by John. This was well, Paul admitted, so far as it went; but it implied some one to come, even Jesus. He was the coming One proclaimed by John in his mission and by his baptism. This is the last mention of John the Baptist in the New Testament.

5. they were baptized in the name of the Lord Jesus] There were about twelve of these rebaptized disciples. This act was clearly approved by Paul, since after this fresh baptism he laid his hands upon them, a solemn and symbolic act to signify that they were set apart as disciples of Jesus. Why the baptism of repentance by John was not sufficient or satisfactory in this instance we are not told. It is not said that Apollos was thus rebaptized, though he may have been and the fact not recorded. Some suppose these were converts by the preaching of Apollos. The usual Christian formula of baptism was probably used, though the record here designates the act by a part only. The gift of the Holy Spirit is followed by the customary sign, speaking with tongues, and teaching, v. 6. Melancthon remarks on this incident: "John's baptism was the baptism of repentance, of mortification; Christ's baptism is the baptism of revival, of vivification." The life of the disciple is often a clear but unconscious evidence of into what he was actually baptized—into formality, worldliness, mortification and death in sin, or into a spiritual life in Christ.

8. he . . . spake . . . disputing and persuading] Or, "reasoning and persuading." Christianity is a reasonable religion. There was quite a

Common Version.	Revised Version.
3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.	3 And he said, Into what then were ye baptized? And they said, Into John's
4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.	4 baptism. And Paul said, John baptized with the baptism of repentance, saying unto the people, that they should believe on him who should come after him, that is,
5 When they heard *this*, they were baptized in the name of the Lord Jesus.	5 on Jesus. And when they heard this, they were baptized into the name of the
6 And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.	6 Lord Jesus. And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spake with tongues,
7 And all the men were about twelve.	7 and prophesied. And they were in all about twelve men.
8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.	8 And he entered into the synagogue, and spake boldly for the space of three months, reasoning and persuading *as to* the things concerning the kingdom of

colony of Jews in Ephesus, having a synagogue. Paul had spoken in it on a previous brief visit, and had been asked to remain there. He could not consent then, but had promised to return. He seems to have been better received than elsewhere by the Jews; though after three months, some in the Ephesian synagogue sharply and openly opposed his teaching.

9. separated the disciples] The reason for this separation was that some of the Jews refused to be persuaded, becoming hardened and literally "unpersuadable," as the word for "believed not" or "disobedient" may be rendered. The separation made by Paul was that of taking the disciples from the unbelieving Jews, and not a separation of some Christians from others, as the English version might mean. The new company met in the school of Tyrannus, near by the synagogue. Whether this man was a Jew, having a Jewish school, or some Greek sophist, giving lectures in rhetoric or having a school for philosophic discussions and study, is unknown. The general facts in the narrative favor the view that he was a Jew, or, if a Greek, that he was a disciple, or friendly to the new faith. For Paul taught there without serious molestation and with marked success for two years, reaching Jews and Greeks. For the whole time of his stay, see vs. 8-10 and Acts 20:31, about two and a half to three years. The dwellers in all parts of the province of Asia "heard the word of the Lord"; and about this time "the seven churches of Asia," Rev. 1:4; 2:1, 8, 12, 18; 3:1, 7, 14, were founded. Paul had written two letters to the Thessalonians while at Corinth. While at Ephesus he wrote his first letter to the Corinthians.

11. God wrought special miracles by . . . Paul] The extraordinary character of these miracles is noted in v. 12. The description is by a medical scholar, for such was Luke. Notice carefully the Revised reading; the handkerchiefs, or strictly "sweat-cloths," and aprons, or, perhaps, more accurately half-girdles worn at trades, "were carried away" from Paul. He does not appear to have sent them, or introduced this mode of doing. The friends of the sick appeared to have had such faith in his power as a messenger of God that they believed a cure might be thus effected; and the result was according to their faith.

13. vagabond Jews, exorcists] Or, "strolling Jews, exorcists."

Common Version.	Revised Version.
9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.	9 God. But when some were hardened and disobedient, speaking evil of the Way before the multitude, he departed from them, and separated the disciples, reason-
10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.	10 ing daily in the school of Tyrannus. And this continued for the space of two years; so that all they that dwelt in Asia heard the word of the Lord, both Jews and
11 And God wrought special miracles by the hands of Paul:	11 Greeks. And God wrought special [1] mir-
12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.	12 acles by the hands of Paul: insomuch that unto the sick were carried away from his body handkerchiefs or aprons, and the diseases departed from them, and the evil
13 ¶ Then certain of the vagabond Jews, exorcists, took upon them to call over them	13 spirits went out. But certain also of the strolling Jews, exorcists, took upon them

[1] Gr. *powers.*

THE SITE OF EPHESUS.

TEMPLE OF DIANA, EPHESUS.
(*From a Medal of Hadrian.*)

"Vagabond" is now used to signify a rascal or a scamp; but formerly it meant one who strolled about with no fixed habitation. "Exorcists" means those who pretend to cast out evil spirits by religious or magical formulas or movements. These strolling Jews attempted to cast out the spirits by pronouncing or calling over the afflicted the name of the Lord Jesus. Josephus, *Antiq.* 8 : 2, 5, speaks of forms of exorcism invented by King Solomon, and describes a mode used by one Eleazar, who cast out demons in the presence of Vespasian, which is exceedingly fanciful, yet illustrates the probable method of these strolling Jews.

15. Jesus I know, and Paul I know; but who are ye?] Nothing more is known of Sceva than is here stated. Some suppose he was priest in the temple of Diana; but this is not very probable, since he was a Jew. It is more probable that he was head of one of the 24 courses of Jewish priests, and as such is spoken of as chief priest. Josephus appears to use the phrase in a similar way. The sons of this priest became exorcists. So the sons of Eli "made themselves vile," or "did bring a curse upon themselves," 1 Sam. 3 : 13, R. V. These exorcists tried their power upon a person possessed of an evil spirit. The "evil spirit," meaning the man in whom the evil spirit was, said, "Jesus I know, and Paul I know." The Greek words for "know" are not the same here. The first means that the evil spirit knew the power of Jesus, was conscious of it, by some internal feeling; the second that he understood or was acquainted with Paul, as an accredited agent or messenger of Jesus; but who are you? Not followers of Jesus, but only pretenders, using his name without authority. So the possessed man, with a peculiar power displayed by madmen, flew at the exorcists, stripping off their garments and "mastering both of them." See Revised Version, which follows a Greek reading found in four oldest manuscripts. This implies that only two of the seven sons were present. They escaped from the house.

17. fear fell on them all] But notice the Revised reading of this verse. This incident impressed itself upon all the Jews and Greeks in Ephesus. The historian is careful to show that while Jews were overcome, the fact brought fear upon all classes alike. The next effect was to make the name of the Lord Jesus great. It was clear from this incident that this name

COMMON VERSION.

which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

14 And there were seven sons of *one* Sceva, a Jew, *and* chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

REVISED VERSION.

to name over those who had the evil spirits the name of the Lord Jesus, saying, I adjure you by Jesus whom Paul
14 preacheth. And there were seven sons of one Sceva, a Jew, a chief priest, who
15 did this. And the evil spirit answered and said unto them, Jesus I [1]know, and
16 Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and mastered both of them, and prevailed against them, so that they fled out of that house naked and wounded.
17 And this became known to all, both Jews and Greeks, that dwelt at Ephesus; and fear fell upon them all, and the name of

[1] Or, *recognise*

could not be used in a false or trifling way without danger. This made the people reverence the name, and esteem it a power.

18. confessed, and shewed their deeds] Or, "confessing, and declaring their deeds." This clearly implies that some secret art and deception had been followed, which they now, before the apostle perhaps, confessed, and as publicly exposed the deception connected with their magic, exorcism, sorcery or fortune-telling. It seems that some Jews or Greeks ("not a few," v. 19) had professed to become disciples, but had continued in the practice of these magical arts. They now saw their wrong, and openly confessed their doings and forsook them.

19. brought their books together, and burned them] These "curious arts" were "magical arts," and not a few had books on the subject. The contents of these books were of great antiquity among the Jews, dating back to the age of Solomon, and had recipes, magical formulas and written charms, and minute directions for procedure in various practices of the magical arts. The "Ephesian letters" was a proverbial expression, meaning charms composed of magical words, to be worn on the person as a protection from harm. Thus it was said a wrestler could not be thrown if he had this charm. Probably the little silver models of Diana or of the temple, which were made and sold at such profit by Demetrius and his workmen, were of this character. The books were burned, though the value of them was estimated at 50,000 pieces of silver. The phrase probably signifies that number of Greek drachmas, each equal to about 15 or 20 cents, or a total of $7500 to $10,000. After such a wonderful and public confession, the record adds, "So mightily grew the word of God and prevailed," v. 20.

SUGGESTIVE APPLICATIONS.—1. Christian teachers should diligently look after those they instruct, as Paul did after converts. 2. The special power of the Holy Spirit is to be sought by all believers. 3. One may have repented, yet have little power to win souls because he lacks the gift of the Holy Spirit. 4. Believers do wisely to separate from organizations that oppose the gospel. 5. Power to teach and to win souls comes from being full of the Holy Spirit. 6. It hardens the heart to resist the gospel. 7. It is dangerous to counterfeit the Christian profession and name. 8. It is noble to confess wrong, and sacrifice gains and possessions of a questionable character. 9. Sincere, self-denying Christians magnify the Lord in the world.

COMMON VERSION.	REVISED VERSION.
18 And many that believed came, and confessed, and shewed their deeds.	18 the Lord Jesus was magnified. Many also of them that had believed came, con-
19 Many of them also which used curious arts brought their books together, and burned them before all *men:* and they counted the price of them, and found *it* fifty thousand *pieces* of silver.	19 fessing, and declaring their deeds. And not a few of them that practised [1]curious arts brought their books together, and burned them in the sight of all: and they counted the price of them, and found it
20 So mightily grew the word of God and prevailed.	20 fifty thousand pieces of silver. So mightily grew the word of the Lord and prevailed.

[1]Or, *magical*

THE UPROAR AGAINST PAUL AT EPHESUS. 19:21–41.

21. After . . . Paul purposed . . . to go to Jerusalem] After the disciples had made this costly sacrifice of magical works, proving the sincerity of their belief and profession, Paul had decided in his own mind to revisit the Christians in Macedonia and Achaia, where he had labored about two years, and then go to Jerusalem with contributions collected in the various mission fields for the need of the mother church at Jerusalem, as his letters intimate. See 1 Cor. 16:1-3, and his allusion to the "door" opened in Ephesus, 1 Cor. 16:8, 9. Then he longed to visit Rome, as he wrote to the Christians there, Rom. 1:13, but in this he was disappointed. He indeed went to Rome, but as a prisoner.

22. he . . . stayed in Asia] The mission of Timothy and Erastus was to gather up contributions in those churches in advance of the coming of Paul, see 1 Cor. 16:2. Erastus is mentioned as having been at Corinth later, 2 Tim. 4:20, but he is not probably the one named in Rom. 16:23. The word for "ministers" is of the same stem as that from which the English "deacon" comes; so the earliest duties of deacons were to look after the charitable gifts of the churches. Notice moreover here that these foreign mission churches sustained themselves not only, but made large gifts for the home church at Jerusalem. Why it is said that Paul "himself stayed in Asia for a while," instead of saying at Ephesus, is not certain. It is probable that he spent some time in other cities of Asia, where the "seven churches" were founded, and which are noticed later in Rev. 1:4.

23, 24. the same time . . . Demetrius, a silversmith] Or, "about that time there arose no small stir concerning the Way," R. V. The "way" became a distinct term to designate the Christian faith. See Acts 19:9, and "I am the way," John 14:6. Paul had three classes of opponents at Ephesus: 1, the honest Jews, who allowed him to teach three months in their synagogue and then turned him out; 2, Jews like Sceva's sons, who traded upon the superstitions of the people; and 3, Demetrius and his company of the ancient "trades unions," who saw peril to the business in silver idols. The burning of $10,000 worth of books of magic aroused them to the danger that might come to the business of selling silver images of Diana and the temple if the Christian teaching continued to spread. So the saloon-keepers and liquor manufacturers band together and make "no small stir" when Christian temperance teaching is so vigorous as to threaten seriously their traffic.

COMMON VERSION.	REVISED VERSION.
21 ¶ After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.	21 Now after these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, after I have been
22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.	22 there, I must also see Rome. And having sent into Macedonia two of them that ministered unto him, Timothy and Erastus, he himself stayed in Asia for a while.
23 And the same time there arose no small stir about that way.	23 And about that time there arose no

made silver shrines for Diana] Or, "of Diana." Demetrius was "a silversmith," literally "a silver-beater." These small models of the temple had an image of the goddess within the pillars, and were bought by pilgrims, who set them up in their homes as objects of worship or carried them about their persons as charms. Diana was worshipped under a variety of names and characters, as the goddess of hunting, of travelling, of might, and of childbirth. As relating to heaven she was called Luna; to the woods, Diana; and to Tartarus or punishment, Hecate. The Greek Artemis is portrayed as a beautiful huntress with a bow in her hand, the daughter of Zeus and sister of Apollo. The Ephesian Diana is also a female, but with many breasts, supposed to signify the fruitfulness of nature; having some of the attributes of the Libyan Cybele, mother of the gods. Her image was supposed to have fallen down from heaven, v. 35. The selling of silver models by Demetrius and his fellow workmen was a very profitable business. Two classes are noticed: "craftsmen," meaning skilled workers, and "workmen" (v. 25), meaning laborers who did the plainer, rougher work.

25. by this craft we have our wealth] Or, "by this business we have our wealth," or "well-being," "our living." Demetrius had push, daring, and a certain amount of shrewd business sense. He had organizing ability, such as leaders in modern labor unions possess. He knew how to appeal to workmen, to bring them together and to unite them in one purpose —to maintain their monopoly and success in the idol trade. Their profits gave them wealth.

26. this Paul hath persuaded and turned away much people] This is strong testimony from an enemy to the success of Paul's labors in Ephesus and in the province of Asia. The sale of silver models had perceptibly fallen off; for Paul taught that the silver images made by hand were not gods. So Paul had argued at Athens, Acts 17:29, and at Lystra, Acts 14:15.

27. our craft is in danger] Or, "not only is there danger that this our trade [literally, 'our part' of work] come into disrepute." Demetrius shrewdly put a little religion into his appeal to their local pride, to hide his supreme selfishness. The Oriental silversmiths sit on the floor, an anvil,

Common Version.	Revised Version.
24 For a certain *man* named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;	24 small stir concerning the Way. For a certain man named Demetrius, a silversmith, who made silver shrines of [1] Diana, brought no little business unto the crafts-
25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.	25 men; whom he gathered together, with the workmen of like occupation, and said, Sirs, ye know that by this business we
26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands:	26 have our wealth. And ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they are no gods, which are
27 So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.	27 made with hands: and not only is there danger that this our trade come into disrepute; but also that the temple of the great goddess [1] Diana be made of no account, and that she should even be deposed from her magnificence, whom all
	[1] Gr. *Artemis.*

vise and small furnace about them. The bellows is a bag of skin, their fuel charcoal. With this simple outfit they turn out beautiful work. If the models of the temple and goddess were no longer prized, it would not be long before the temple would be of no importance in the eyes of the people. They must correct the evil, then, to save their worship and the religion of Diana.

28. they were full of wrath] Or, "filled with wrath," and went on crying out. The crowd grew wild and uncontrollable with excitement. Trades, guilds, labor interests, are always easily aroused. Their cry was, literally, "Great (is) the Artemis of Ephesians." This was a great labor riot. They heard only one thing: "our craft is in danger." This was enough. They did not stop to consider, reason or plan, but simply yelled. Modern labor rioters have not learned much greater wisdom. But the first question in response to the cry "our craft is in danger" should be, Is it because the craft is supporting some unrighteous system or wrong? If so, it ought to be in danger. Is it wasteful in a good cause? It then ought to be in danger.

29. they rushed with one accord into the theatre] The city was wild with the excitement. The mob did not readily find Paul, so seized Gaius. Gaius is a name often mentioned, Acts 20:4; Rom. 16:23; 1 Cor. 1:14; 3 John 1; and Aristarchus is also named in the next chapter, and in Col. 4:10; Philem. 24. These men were Thessalonians of Macedonia, see Acts 20:4; 27:2. John wrote his third epistle to a Gaius. The theatre was the chief place of assemblies for deliberation and for amusement, as the stadium was for athletic games. It would hold from 25,000 to 50,000 persons. Paul wanted to rush in to save his friends and to quiet the mob; but the disciples saw the peril and prudently kept him from the exposure. Some suppose that Paul refers to this tumult in his letters to the Corinthians, 1 Cor. 15:32. The assembly was in such a rage that some of the chief officers of Asia, literally "some of the Asiarchs," who were friendly, though not disciples, sent messengers urging him to keep away and not risk himself in the theatre. Paul's conduct must have commended him to some of the leading men of this great commercial city. There were ten Asiarchs in Ephesus, chosen annu-

Common Version.	Revised Version.
28 And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great *is* Diana of the Ephesians.	28 Asia and [1] the world worshippeth. And when they heard this, they were filled with wrath, and cried out, saying, Great
29 And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.	29 *is* [2] Diana of the Ephesians. And the city was filled with the confusion: and they rushed with one accord into the theatre, having seized Gaius and Aristarchus, men of Macedonia, Paul's companions in
30 And when Paul would have entered in unto the people, the disciples suffered him not.	30 travel. And when Paul was minded to enter in unto the people, the disciples
31 And certain of the chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre.	31 suffered him not. And certain also of the [3] Asiarchs, being his friends, sent unto him, and besought him not to adventure

[1] Gr. *the inhabited earth.* [2] Gr. *Artemis.*
[3] i.e. officers having charge of festivals in the Roman province of Asia.

ally from the entire province of Asia, who were masters of the sacred rites, and who provided games in honor of the emperor and of the gods at their own expense. They must therefore have been persons of wealth and high rank.

32. Some . . . cried one thing, and some another] This verse is a graphic and accurate picture of an excited, ungovernable crowd. They simply kept yelling; if any one tried to reason with them they yelled the more, and kept it up for two hours. This was a "sympathy" movement; the larger part had no grievance, and did not know even why the crowd came together.

33. drew Alexander out] The Jews selected and literally "urged forward" Alexander to make a defence or apology. The line of explanation that was intended cannot be determined. Some suppose that the Jews put him forward as one belonging to a similar trade (see Alexander the coppersmith, 2 Tim. 4:14) to assure the crowd that the Jews had nothing to do with Paul. Others think Alexander was a disciple, and that the unbelieving Jews maliciously put him forward to divert the attack from themselves. He "beckoned," made a downward motion of the hand as Orientals do when wanting silence. But when they recognized him as a Jew their blood was boiling; the tumult was greater and the cries fiercer than ever, lasting for two hours.

35. the townclerk had appeased the people] Or, "the recorder" "quieted the multitude," for it refers to the tumultuous assembly. This "townclerk" or "recorder" was a high official associated with the ten Asiarchs and the proconsul; and as through him official communications were generally made to the people, and he was backed by Roman military power, he would command respect and attention. Yet the language implies that it required some time for him to secure sufficient quiet to be heard. He begins his speech in the usual respectful manner, "Men, Ephesians," and in a masterly way points out, without giving offence, how needless and senseless their

COMMON VERSION.

32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great *is* Diana of the Ephesians.

35 And when the townclerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the *image* which fell down from Jupiter?

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

REVISED VERSION.

32 himself into the theatre. Some therefore cried one thing, and some another: for the assembly was in confusion: and the more part knew not wherefore they
33 were come together. [1]And they brought Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have
34 made a defence unto the people. But when they perceived that he was a Jew, all with one voice about the space of two hours cried out, Great *is* [2]Diana of the
35 Ephesians. And when the townclerk had quieted the multitude, he saith, Ye men of Ephesus, what man is there who knoweth not how that the city of the Ephesians is temple-keeper of the great [2]Diana, and of the *image* which fell down
36 from [3]Jupiter? Seeing then that these things cannot be gainsaid, ye ought to be

[1]Or, *And some of the multitude instructed Alexander* [2]Gr. *Artemis.* [3]Or, *heaven*

GREAT THEATRE, EPHESUS. (*From an Original Sketch.*)

The Theatre stood in the southwest part of the city, at the foot of Mt. Coressus and near Mt. Prion; the Temple of Diana to the northeast part, near the modern Turkish village, Ayasalouk. The seats are of stone, in circular form. They were partly uncovered by the excavations of J. T. Wood. The artist shows them as they might appear if wholly uncovered.

prolonged outcry was. Every person knew that Ephesus was the temple keeper, or literally "sweeper" (not "worshipper" merely), of the great Diana, and of her image from Jupiter. So the Palladium of the Trojans is said to have fallen, Virgil, *Æneid*, 2:183. Coins and inscriptions have been found at Ephesus noting the same Greek word, νεωκόρον, applied to the people, sometimes in relation to the goddess and sometimes to the emperor. These are given in J. T. Wood's *Ephesus*, with other very interesting discoveries at that ancient city. No one can gainsay or successfully question these facts. The crowd therefore should be quiet, not a wild, howling, reckless rabble.

37. neither robbers of churches] Rather "robbers of temples." The recorder of a Greek city, at that time, would not speak of "churches." The planters of "churches" would not also rob them. Broadly the term means one who pollutes, defames or defiles a temple, as well as one who robs it of its ordinary worship. But in early English "church" or "chapel" was a term for any place of worship, Christian or heathen. This testimony of the town clerk shows how discreetly and calmly Paul had presented the gospel. He preached Jesus Christ; he did not ridicule nor revile their heathen worship: he taught them a better worship. He undermined pagan worship, not by denunciation, but by turning their desires for worship towards the right object, the true God, and Jesus the Saviour.

38. the law is open, and there are deputies] Rather, "the courts are open"—as if he had said, "the courts are even now in session"—"and there are proconsuls." They would see that justice was done. If Demetrius and his labor friends have a grievance, let them apply to the courts, not to mob-law. Let them "implead" or "accuse" one another. The Greek word is a technical legal term, meaning that Demetrius and his friends might make a formal complaint or charge against Paul. They were to have a regular trial; Demetrius accusing, Paul answering, and each side producing witnesses, as was done at Cæsarea later, Acts 24:1–10.

39. if ye inquire any thing concerning other matters] Or, "if ye seek anything about other matters." This was a furtive and cautious way of saying, "If you seek to hinder the spread of this new religion, or matters not strictly of a legal but of a popular or patriotic nature, then let it be settled in a 'lawful' or 'regular' assembly." The Roman government gave Greek cities the right of popular discussion and assemblies. So the town clerk "gave them their choice of either having the case tried before the proconsuls, or having it laid before the *ecclesia* of the *demos* (assembly of the

COMMON VERSION.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.
38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another.
39 But if ye inquire any thing concerning other matters, it shall be determined in a lawful assembly.

REVISED VERSION.

37 quiet, and to do nothing rash. For ye have brought *hither* these men, who are neither robbers of temples nor blasphem-
38 ers of our goddess. If therefore Demetrius, and the craftsmen that are with him, have a matter against any man, [1] the courts are open, and there are proconsuls: let
39 them accuse one another. But if ye seek any thing about other matters, it shall be

[1] Or, *court* days *are kept*

people), if they wished it to be gone into on wider and deeper grounds." — Hervey, in *Pulpit Com.*, 2:121.

40. we are in danger] On account of this "concourse," literally, this "twisting up together." There had been a confused crowd, or a "riot," without any cause. Demetrius and his party are warned that the proconsul or Roman officials might demand a reason for this mob-assembly, and thus they might be themselves arrested, and would find no legitimate excuse for what they had done. Nobody could give any cause for it. The whole crowd, but especially the leaders, might therefore be thankful that the Roman soldiers had not swooped down upon them and put them all in prison, or carried them before the magistrates to be fined or condemned. Then, to offset their ardor for the honor of the city, he implies that if a report of such a riot reached Rome unexplained, the privileges of their city might be very seriously reduced. Besides, it was a capital offence under Roman law to raise a riot. The town clerk we may say therefore presented roughly *five* points to the crowd: 1, their outcry was needless; 2, the men they accused had committed no open offence against the religion of the city; 3, Demetrius should first have appealed to the courts or proconsuls; 4, or, he should have requested a regular assembly to hear the whole case; 5, the whole city might suffer for a riotous assembly.

41. he dismissed the assembly] The hint of law and a military force near at hand had a powerful effect, as it has now, in quieting an excited Oriental crowd. The uproar quieted and the excitement ceased, Demetrius and his artificers probably concluding that they would get themselves into serious trouble by taking either course against the disciples which the town clerk had suggested; so they dropped it altogether.

Suggestive Applications.—1. The devil's business and the Lord's business are naturally opposed to each other. 2. When a man's or a company's business is in support of a wrong system, it ought to be in danger. 3. When righteousness interferes with business prosperity, the business had better be changed. 4. Mobs, strikes and riots are poor ways to redress workingmen's wrongs, often hurting rather than helping honest labor. 5. Never commit yourself to any cause or course that Christianity condemns. 6. Human law and order are of great value; all right-minded citizens should uphold them. 7. It is a poor argument for Diana's worship, that her temple was an ornament to the city and an enormous source of profit. 8. Big profits in a bad business bankrupt the soul. 9. Christianity opposes selfish gains, and begets a spirit of liberality and love.

Common Version.	Revised Version.
40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.	40 settled in the regular assembly. For indeed we are in danger to be [1] accused concerning this day's riot, there being no cause *for it:* and as touching it we shall not be able to give account of this con-
41 And when he had thus spoken, he dismissed the assembly.	41 course. And when he had thus spoken, he dismissed the assembly.
	[1] Or, *accused of riot concerning this day*

Paul at Troas. 20:1–12.

The history of Paul's life as given in Acts is quite meagre at this point. This gap can be partly filled, however, from the facts given in his letters to the Corinthians. Paul had intended to sail to Corinth and from thence to pass into Macedonia. Precisely when he intended to make this journey is not certain, nor is it clear why the plan was changed. Of the various views offered in explanation of this period, perhaps this is the best—that Paul had sent Timothy and Erastus before him into Macedonia, and had determined to go thither himself before the uproar took place in Ephesus, Acts 19:21, 22. Three persons, Stephanas, Fortunatus and Achaicus, came from Corinth bringing news from the church there, 1 Cor. 16:17. The unhappy division in the church caused Paul to write in strong terms his first extant letter to the Corinthians. He then clearly expected that Timothy would be in Corinth soon and return to meet him, 1 Cor. 16:10, 11. From Ephesus Paul went probably by land to Troas; waited there for Titus, 2 Cor. 2:13, to come from Corinth; but Titus failing to come, Paul sailed to Macedonia, where Titus met him, 2 Cor. 7:6, and whence he wrote a second letter to the Corinthians, 2 Cor. 9:4. From thence he passed on to Greece, where he spent three months, Acts 20:3, probably his third visit to Corinth, 2 Cor. 13:1; the second visit being made during his three years' labors at Ephesus, and before the first letter to the Corinthians was written.

Analysis.—Paul leaves Ephesus for Macedonia and Greece—returns to Macedonia and to Troas, vs. 1–6; restores Eutychus, vs. 7–12; Paul goes by land to Assos, and sails to Miletus—talks with the elders from Ephesus, and sails for Tyre and Cæsarea, vs. 13–38; 21:1–8; goes up to Jerusalem—is seized by the Jews—rescued by the Roman captain, vs. 9–40.

1. after the uproar was ceased, Paul . . . departed] Paul had decided to leave Ephesus before the uproar occurred, Acts 19:21. The uproar was not therefore the cause of his leaving, though it may have hastened it. Yet his departure was deliberate; he "sent for," or according to another Greek word "he called together," the disciples at an appointed time and place, and "embraced" them (so one Greek text reads); but the Revised text reads he "exhorted them" and "took leave of them." The Greek word for "embraced" usually means to salute, greet or welcome, and also to bid farewell to any one. The Common Version takes the primitive sense of the word and reads "embraced." Affectionate words were no doubt spoken with prayers and tears; for Paul was parting with Christians whom he had led to Christ, and to whom he had given pastoral and apostolic care for nearly three years. It was his final leave of Ephesus. He appears to have gone by land to Troas; waiting there in vain for Titus, 2 Cor. 2:13, he finally went on to Macedonia.

Common Version.	Revised Version.
CHAP. XX.—And after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go into Macedonia.	20 And after the uproar was ceased, Paul having sent for the disciples and exhorted them, took leave of them, and departed

2. when he had gone over those parts] That is, over the regions of Macedonia. The Greek for "much exhortation" is not the same as for "exhorted," R. V., in v. 1, and means literally "much discourse."

he came into Greece] Here the Greek word is not Ἀχαΐα, but Ἑλλάς. Achaia designated the Roman province, and included all Greece except Thessaly. Hellas was limited to Greece proper. Paul remained in Greece, and, as we infer from other Scripture, in Corinth, three months.

3. when the Jews laid wait for him] Or, "a plot was laid against him by the Jews, as he was about to set sail for Syria," R. V. There is no word for "when" or "and" here in Greek. Apollos had not convinced the Jews generally, Acts 19:1, but perhaps had persuaded so many to join the Christians that the mass of the Jews were aroused to acts of violence. This led Paul to change his course, and instead of going by ship from the port of Corinth to Syria, he decided to go by land through Macedonia, to do some work there. What the plot was is uncertain; but as Paul went by land to escape it, the inference is that it was a plot to kill him on ship, or at the harbor of Cenchreæ. At this time many of the Jews might be going to Jerusalem to the passover.

4. there accompanied him . . . Sopater of Berea] And "*the son* of Pyrrhus," adds the Revised Version. Paul had seven companions on this journey; three, Sopater, Aristarchus and Secundus, were natives of Macedonia, and four, Gaius, Timothy, Tychicus and Trophimus, were of Asia Minor. The name Sopater has been found in an inscription at Saloniki (Thessalonica), designating a politarch of that city. Aristarchus was with Paul at Ephesus, Acts 19:29. The Gaius here mentioned was of Derbe in Asia Minor; while the Gaius of Acts 19:29 was of Macedonia. Tychicus carried letters from Paul to the Colossians and Ephesians, and was sent to Ephesus, to which city he probably belonged. See Col. 4:7, 8; Eph. 6:21, 22; 2 Tim. 4:12. Trophimus went to Jerusalem with Paul, Acts 21:29, and was sick at Miletus, 2 Tim. 4:20. Timothy was his disciple, his son in the faith, to whom he wrote two letters, preserved in the Scriptures. Luke, the writer of the Acts, rejoined the apostle on this journey, as vs. 5, 6 imply by the words "us" and "we."

5. tarried for us at Troas] Or, "these had gone before, and were

Common Version.	Revised Version.
2 And when he had gone over those parts, and had given them much exhortation, he came into Greece,	2 for to go into Macedonia. And when he had gone through those parts, and had given them much exhortation, he came
3 And *there* abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.	3 into Greece. And when he had spent three months *there*, and a plot was laid against him by the Jews, as he was about to set sail for Syria, he determined to re-
4 And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.	4 turn through Macedonia. And there accompanied him [1] as far as Asia Sopater of Berœa, *the son* of Pyrrhus; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and of Asia, Tychicus and Trophimus.
5 These going before tarried for us at Troas.	5 But these [2] had gone before, and were

[1] Many ancient authorities omit *as far as Asia.*
[2] Many ancient authorities read *came, and were waiting.*

waiting for us at Troas," R. V. Paul and Luke were together at Troas some time before. See the "us" and "we" in Acts 16:8, 10, 12. When Paul left Philippi Luke appears to have remained there, so that again after five or six years they met there, and were together to the end of the narrative in the Acts, since the events from this time on are related in the first person as by an eye-witness. See Introduction.

6. sailed away from Philippi] That is, from the port of Philippi, which was Neapolis, about 10 miles distant. This journey was after the passover, or some time in April. It is not said that Paul still celebrated the feast after the Jewish form, or that he kept it in any manner. It is only mentioned to mark the time. Calvin supposes that Paul may have found a better opportunity to preach to the Jews during that feast; and Meyer suggests that they stayed to keep the feast.

The journey to Troas took five days (literally, "up to five days"), although Paul had sailed from Troas to Neapolis and Philippi in two days, Acts 16:11. Whether adverse winds, calms or delays at Samothracia or some intermediate ports prolonged the journey to five days, the writer does not state. They spent a week at Troas.

7. upon the first *day* of the week] The practice of Christians to meet for worship on the first day of the week, or the Lord's day, is clearly indicated here. There are traces of this custom all through the book of Acts —a custom that evidently prevailed very soon, if not immediately, after the resurrection of the Lord. They met "to break bread," which implies the usual *agape* and the Lord's Supper, celebrated in this instance in the evening. Paul preached not necessarily a continuous address, but rather he "discoursed with them," R. V., implying a continued exhortation, interrupted perhaps by questions, after the manner of the Greek sophists of that day. Thus the hearers may have compelled Paul to prolong his discourse until midnight, to meet all their questions and difficulties. For the Greek word implies a discussion, a reasoning together. It was a conversational meeting, where Paul gave instruction on various phases of Christian truth and life adapted to the needs of his hearers. He intended to leave in the morning. The "prolonged" of the Revised Version implies that Paul kept on speaking until he had wearied his hearers, a thought which is not to be found in the original.

8. there were many lights] Literally, "many lamps," in the broad sense of torches, lanterns, lamps and the like. The "upper chamber" is commonly the chief room of an eastern house. It was in such a room that

Common Version.	Revised Version.
6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.	6 waiting for us at Troas. And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we tarried seven days.
7 And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.	7 And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight.
8 And there were many lights in the upper chamber, where they were gathered together.	8 And there were many lights in the upper chamber, where we were gathered

Christ instituted the Lord's Supper. The many lamps have caused many conjectures to account for the mention of them. Some say it marked the solemnity of the occasion; others, that it was to remove any cause for scandal for a night gathering; or to explain how the lad's fall could be seen; or to account for his sleepiness, since lights would tend to induce it. But it is more probable that they are noticed because the writer tried to reproduce the whole scene as it actually occurred, the lamps or lights giving vividness to the picture.

9. sat in a window] Literally, "seated by the window." The window, that is, originally "wind-door," a door to admit air or wind, was an open place without glass, closed by a lattice if closed at all. The youth sitting in the window may imply that the room was crowded so that he found no other place. This window probably opened into the court within and below. The name Eutychus, meaning *fortunate*, is found in old inscriptions, as applied to slaves who had been set free. The Greek word for "young man" does not mean a child, since it is applied to Paul (Saul), Acts 7:58, but a youth without closely defining his age. He was "borne down with sleep," and "fell down from the third loft" or "story." He was lifted from the ground dead. The natural impression conveyed by the narrative is that he was actually dead from the fall, and that the apostle restored him to life by going down to him and clasping him; recalling the acts of Elijah and Elisha in restoring young persons to life, 1 Kings 17:21; 2 Kings 4:34. Thus Paul calmed the multitude, saying literally, "Make no ado; his life is in him."

10. his life is in him] Compare the words of Jesus over Jairus' daughter, "the child is not dead, but sleepeth," Mark 5:39, R. V. Some have used these words of Paul to qualify the statement "was taken up dead," as if it meant he was taken up dead as they supposed, and that Paul found he was not dead. But as Alexander observes, "this reasoning may be just as easily reversed," and the words of v. 9 made to qualify those here used, instead of being qualified by them. This is quite different from the case of Paul himself at Lystra, for there it is expressly said "supposing he was dead," Acts 14:19, R. V., not "he was dead."

11. When he . . . had broken bread, and eaten] Or, "had broken the bread," R. V., following a revised Greek text. This implies that the "broken bread" describes the Lord's Supper, which it is supposed the com-

Common Version.	Revised Version.
9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep; and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.	9 together. And there sat in the window a certain young man named Eutychus, borne down with deep sleep; and as Paul discoursed yet longer, being borne down by his sleep he fell down from the third
10 And Paul went down, and fell on him, and embracing *him* said, Trouble not yourselves; for his life is in him.	10 story, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Make ye no ado; for his
11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.	11 life is in him. And when he was gone up, and had broken the bread, and eaten, and had talked with them a long while, even till break of day, so he departed.

pany had prepared but had not yet eaten, as they were waiting for the close of Paul's discourse. The Common Version and the "received" Greek text omit the article, so that some, as Alexander, think it possible that the Lord's Supper and the *agape* had been observed at the beginning of the assemblage, and that the "bread" and "eating" here noticed were what might be called an early breakfast. This is favored by the peculiar Greek word γευσάμενος, used for "eating," since the word usually applied to the Lord's Supper is φάγειν. But the other word is used in speaking of tasting of the heavenly gift, see Heb. 6:4, so the matter cannot be certainly determined; the weight of scholarship favors the view that it was the deferred Lord's Supper.

12. they brought the young man alive] The Greek word for "young man" or "lad," R. V., is not the same as in v. 9, but answers to the English word "boy." The statement in this verse seems to lend strength to the view that he was dead and had been restored by Paul; for they "were not a little comforted," literally, "were not moderately comforted," intended to convey the idea that they were very greatly comforted.

SUGGESTIVE APPLICATIONS.—1. Cautious vigilance is expected in Christ's minister. 2. When obstacles oppose in one field, he may be justified in seeking another. 3. He must exercise patience, boldness and faithfulness. 4. The Christian worker values Christian companions. 5. The apostles and early Christians adopted the Lord's day as a day for worship. 6. The preaching even of an apostle may not keep all of a congregation awake at night. 7. An earnest congregation usually wishes to hear more.

PAUL'S FAREWELL TO THE EPHESIANS AT MILETUS. 20:13–38.

13. we . . . sailed unto Assos, . . . Paul: . . . minding himself to go afoot] Or, literally, "intending himself to go on foot," which is better than the Revised Version "by land." There was a good paved road from Troas to Assos; the distance was about 20 miles. A glance at a map shows that the voyage round Cape Lectum by sea would be nearly twice as far. Extensive ruins now mark the site of Assos, proving it to have been a city of importance. There the ship met Paul, took him in, and sailed to Mitylene, about 30 miles from Assos. Mitylene was the capital of the island of Lesbos, and famous for its buildings and situation. Horace calls it "beautiful Mitylene," *Epist.* 1:11–17. The Greek poetess Sappho and the poet Alcæus were born there. It is now called Castro.

15. arrived at Samos, and . . . came to Miletus] According to the

COMMON VERSION.	REVISED VERSION.
12 And they brought the young man alive, and were not a little comforted.	12 And they brought the lad alive, and were not a little comforted.
13 ¶ And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.	13 But we, going before to the ship, set sail for Assos, there intending to take in Paul: for so had he appointed, intending
14 And when he met with us at Assos, we took him in, and came to Mitylene.	14 himself to go [1]by land. And when he met us at Assos, we took him in, and
15 And we sailed thence, and came the next	15 came to Mitylene. And sailing from

[1] Or, *on foot*

Revised reading they sailed from Mitylene to Miletus in three days. Chios was an island in the Mediterranean Sea off the coast of Ionia, famed for its beauty. The ship sailed opposite this island and landed at Samos, another island close to the mainland. The phrase "and tarried at Trogyllium" is omitted in four of the oldest manuscripts and by the Revised Version. It was the name of a town and promontory, and also of an island, in that region. The place on the mainland was nearer Ephesus than was Miletus.

16. For Paul had determined to sail by Ephesus] Miletus was near the mouth of the river Meander, and about 36 miles from Ephesus. Paul had decided not to visit Ephesus; so he remained in the ship until it reached Miletus, where it seems to have been detained some days. This gave time for Paul to send a messenger to the elders of the Ephesian church, asking them to come to Miletus to see him. The writer gives a reason for this decision by Paul. He would not "spend time in Asia," literally, "he might not rub away," or "fritter away," time in Asia. He wanted to hasten his journey so as to reach Jerusalem at the day of Pentecost. According to the supposition of Lewin, Paul reached Miletus about Thursday, April 20; the Ephesian elders met the apostle there on Sunday, April 23, parted with him the next day, and he reached Jerusalem Wednesday, May 17, the feast of Pentecost beginning, as is supposed, on that evening.*

17. elders of the church] These were representatives and officers from the Ephesian church. They are called "elders," Greek πρεσβυτερους, and in v. 28 "overseers" or "bishops," Greek ἐπισκοπους, so that Paul here as in his Epistles applies the terms rendered "elders" and "bishop" to the same person, implying that there was then no difference in authority between the office of a bishop and that of an elder. Whether the New Testament sanctions the order now called bishops in churches of the Episcopal mode of government is a question upon which Christians are not agreed. It is generally conceded that this mention of "elders" or "presbyters" and "overseers" or "bishops" does not lend support to the distinction now made in these offices.

18. Ye know, . . . after what manner I have been with you] Paul begins his conversation in a direct but informal way, reminding us of the

Common Version.	Revised Version.
day over against Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next *day* we came to Miletus.	thence, we came the following day over against Chios; and the next day we touched at Samos; and [1] the day after we
16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.	16 came to Miletus. For Paul had determined to sail past Ephesus, that he might not have to spend time in Asia; for he was hastening, if it were possible for him, to be at Jerusalem the day of Pentecost.
17 ¶ And from Miletus he sent to Ephesus, and called the elders of the church.	17 And from Miletus he sent to Ephesus, and called to him the [2] elders of the
18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,	18 church. And when they were come to him, he said unto them, Ye yourselves know, from the first day that I set foot in Asia, after what manner

[1] Many ancient authorities insert *having tarried at Trogyllium.* [2] Or, *presbyters*

* Lewin's *St. Paul*, vol. ii. pp. 90–108.

MITYLENE. (*From a Sketch by Page.*)

The view is of the modern town. Some ruins of the ancient city were found near *Castro*.

address of Samuel to the people after Saul was elected king, and of Joshua's farewell address to the heads of Israel, 1 Sam. 12:2–5; Josh. 23:3, 4. Paul dwelt chiefly upon three things: 1, his labors in Ephesus; 2, warnings against false teachers; 3, his self-sacrifices among the Ephesians. He began by frankly appealing to their knowledge of his conduct and labors among them, which they knew to be humble, devoted and faithful all the years he was with them.

19. Serving the Lord with all humility] Or, "lowliness of mind, and with tears, and with trials," see R. V. The apostle now affirms more definitely what his behavior was among them. For "humility" the Revised Version reads "lowliness of mind," as both the Common and the Revised versions render the same Greek word in Phil. 2:3; but in Col. 3:12 the same word is rendered "humbleness of mind" in the Common Version and "humility" in the Revised Version. The double Greek word means literally "lowliness of mind," a chief quality of modesty. The "many" before "tears" is omitted in the best manuscripts, though Paul uses it elsewhere: "I wrote unto you with many tears," 2 Cor. 2:4. In the last clause read, "and with trials which befell me by the plots of the Jews." The old sense of "temptation," meaning "trial," is not now common. Does this mean that the uproar at Ephesus was primarily a plot by the Jews? So we are almost forced to infer, although there was no mention of that fact in the narrative of that tumult. It is possible that he referred to some events of those three memorable years not noticed in the previous narrative, yet the reader now reverts at once to the great uproar quieted by the town clerk.

20. I kept back nothing that was profitable] Or, "I shrank not from declaring unto you anything that was profitable." The "how" of this verse reverts clearly to "after what manner" in v. 18, and explains it. The first verb is used in speaking of "furling sails," so has the sense of "wrapping up," "drawing in" or "cloaking" what ought to be spoken. This the apostle declares he had not done. By "profitable" he means, as in his letter to the Corinthians, "not seeking mine own profit, but the profit of the many, that they may be saved," 1 Cor. 10:33.

house to house] Paul was a true pastor and a model Christian evangelist. He was not content with teaching and discoursing in the synagogue and the market; he was ever diligently "teaching" "from house to house." It was a house-to-house, hand-to-hand, face-to-face contest with evil, and to win men to Christ, that he waged in Ephesus.

21. repentance toward God, and faith toward our Lord] These

Common Version.	Revised Version.
19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:	19 I was with you all the time, serving the Lord with all lowliness of mind, and with tears, and with trials which befell me by
20 *And* how I kept back nothing that was profitable *unto you*, but have shewed you, and have taught you publicly, and from house to house,	20 the plots of the Jews: how that I shrank not from declaring unto you anything that was profitable, and teaching you
21 Testifying both to the Jews, and also	21 publicly, and from house to house, testi-

were the two great themes of Paul, both to Jews and to Greeks. He did not have one gospel for Jews and a modification of it, or another gospel, for heathen. He was "testifying" or "proclaiming" that one and the same gospel was needed by all classes. So Peter did, Acts 2:38.

22. I go bound in the spirit] There was a conscientious conviction binding or compelling him to go to Jerusalem, which Paul calls "bound in the spirit": he cannot morally free himself. He does not refer to the Holy Spirit primarily as binding him, but to the spirit of duty within him. He refers distinctly to the Holy Spirit in the next clause, however, as testifying in respect to what would be his general experience. Thus while he refers to his own spirit in the first clause and to the Holy Spirit in the second clause of the verse, yet it must be remembered that Paul was filled and guided by the Holy Spirit also. He was ignorant of the future as to details, but he knew that he was liable to trials and bonds in every city. Some of these warnings came to him on this journey, Acts 21:4, 11, as probably unrecorded ones came frequently before this time.

24. none of these things move me] Or, "I hold not my life of any account as dear unto myself, so that I may accomplish my course," R. V.; not a felicitous rendering. Paul did hold his life of some account. Better, "But I take account of nothing, nor do I hold my life dear unto myself, so that I may complete my course." He had a course or race to run in which he must not fail either at the beginning, middle or ending. He had received a ministry from the Lord, and to complete that he must faithfully witness or proclaim the good news of the grace of God to men. This he was compelled to do, whatever might be the consequences to him in doing it: so the consequences or dangers in duty he regarded as comparatively of no account in his plans. Trials did not swerve him from the right course; his life even was of no value in comparison with faithful doing of the work to which God had appointed him.

25. I know that ye all, . . . shall see my face no more] Was this a prophecy, or was it a strong conviction of his own mind? This is a difficult question. If Paul wrote some of his Epistles after his imprisonment at

Common Version.	Revised Version.
to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.	fying both to Jews and to Greeks repentance toward God, and faith toward our
22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:	22 Lord Jesus [1]Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall
23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.	23 me there: save that the Holy Spirit testifieth unto me in every city, saying that
24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.	24 bonds and afflictions abide me. But I hold not my life of any account, as dear unto myself, [2]so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the
25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.	25 gospel of the grace of God. And now, behold, I know that ye all, among whom I went about preaching the kingdom, shall

[1] Many ancient authorities omit *Christ*.
[2] Or, *in comparison of accomplishing my course*

Rome, then he did visit the churches in that region again—see his greetings in 2 Tim. 4:11, 13, 20; Titus 1:5—and probably saw the elders of Ephesus, unless, as Bengel suggests, they had died before Paul's supposed return some years later. He declares that he did not have definite knowledge of what would befall him in Jerusalem, nor in any other city; yet he felt confident, as Agabus afterward prophesied, Acts 21:11, that he would be bound and cast into prison, and he felt that his martyrdom was sure to come soon. Notice the Revised Version reads "kingdom" and omits "of God," as do the oldest manuscripts.

26. I *am* pure from the blood of all *men*] "I take you to record" or "I testify unto you" was not only an assertion that he was free from their blood, but implies a challenge to prove that he was not, if they doubted his assertion. He had so faithfully declared the will of God to them that he would be held guiltless of their blood should any of them die unsaved. Paul had not "shunned" or shrunk from telling them "all the counsel of God," meaning the whole plan of salvation: what God has done and offers to do for men, and what he asks of men. It includes repentance, faith, grace, mercy, a new heart and life, the final award to the wicked and the glorious rewards of saints.

28. to all the flock, over the which . . . you overseers] Or, "to all the flock, in the which the Holy Spirit hath made you bishops." The words of warning in this verse have caused much discussion ever since the times of the early Christian fathers. The persons who were called "elders" or "presbyters" in v. 17 are here called "overseers" or "bishops." Some of those inclined to episcopacy say this indicates a higher order in the ministry; but most Biblical scholars hold that the two verses show that no such distinctions prevailed at this time, and it is even doubtful whether any persons belonging to the clergy proper were meant. The charge was made to representatives and officers in the one church at Ephesus. There is no proof that several clergymen were present. They were to take heed—1, to themselves, their belief and conduct, to see that it was in accord with "the whole counsel of God"; 2, to all the flock, meaning all the members of the church at Ephesus, "in" or "among" which "the Holy Spirit hath made you bishops." These persons were not appointed "over" the flock, as the Common Version reads, but they were "in," of and among the flock, a part of the church of Ephesus, with the special responsibility of looking to, caring for and aiding their fellow members to walk in the faith and counsel of God. Better to read, there-

COMMON VERSION.	REVISED VERSION.
26 Wherefore I take you to record this day, that I *am* pure from the blood of all *men*.	26 see my face no more. Wherefore I testify unto you this day, that I am pure from
27 For I have not shunned to declare unto you all the counsel of God.	27 the blood of all men. For I shrank not from declaring unto you the whole coun-
28 ¶ Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.	28 sel of God. Take heed unto yourselves, and to all the flock, in the which the Holy Spirit hath made you [1] bishops, to feed the church of [2] the Lord, which he [3] pur-

[1] Or, *overseers* [2] Some ancient authorities, including the two oldest MSS., read *God*. [3] Gr. *acquired*.

fore, "all the flock, in which the Holy Spirit made you bishops," omitting "the" before "which," for there it has no Greek equivalent in the text; nor is there any good reason for rendering the aorist here in the perfect tense, since most of the verbs in that tense are rendered in the Revision by a simple preterit in the passage, as "purchased," "shrank," v. 27.

to feed the church of God] Or, "church of the Lord." This text has long been under discussion. The English Revisers accepted the reading "God" as having in their opinion the strongest support; the American Revisers accepted the reading "the Lord" as best supported by external and internal evidence. The question is ably presented by Westcott and Hort for the first view, in their Greek Testament, vol. ii. notes, pp. 98–100, and in favor of "the Lord" by Ezra Abbot in the *Andover Review* for 1876, pp. 313 ff. The ancient versions, manuscripts and writers are divided as to the true reading, but the weight of evidence seems to be for the reading του κυριου, "the Lord." The question is important, since the text may be a strong proof of the divinity of Jesus Christ if the true reading is "church of God." Some, however, suggest that even then the last clause may have read "which he purchased with the blood of his own Son." This reading would relieve the passage of all difficulty, but would also remove it from being a proof text for the divinity of our Lord. The reading is not found, however, in any existing manuscript or version, and pure conjecture is inadmissible. If the true reading is "the Lord," as seems most probable, then the text is not to be used in support of the divinity of Christ. There are many other texts fairly used in support of this doctrine. The Greek word for "purchased" is more exactly "acquired"; not strictly a mercantile term.

29. after my departing shall grievous wolves enter in] The "departing" does not refer to Paul's death, but to his going away from the church of Ephesus to Jerusalem and elsewhere. So he could not longer guard them from error, as he had while present among them for three years. The "grievous wolves" represented false teachers. What havoc they made of the Ephesian and other churches of Asia is shown in Paul's Epistles, and especially in the book of Revelation. Six such teachers, Hymenæus, Alexander, Phygelus, Hermogenes, Philetus and Diotrephes, are mentioned as from Ephesus; see 1 Tim. 1:3, 20; 2 Tim. 1:15; 2:17; 3 John 9. The false teachings of the Nicolaitans also prevailed there, Rev. 2:6. Eusebius notices that the apostle John met the false teacher Cerinthus at Ephesus, *Hist.* 4:14. The city was from the first the centre of magical arts and deceptions, Acts 19:19, 35. The false teachers would apparently come from without; at first at least, from without the church.

30. of your own selves shall men arise, speaking perverse things]

Common Version.	Revised Version.
29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.	29 chased with his own blood. I know that after my departing grievous wolves shall enter in among you, not sparing the flock;
30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.	30 and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them.

The "wolves," false teachers, would come from without the church, "not sparing the flock," that is, the church. But serious errorists would come from within the church, possibly from the very "elders" or "bishops" whom Paul was addressing. For he says, "from among your own selves shall men arise, speaking perverse things"—from you who are bishops—and they shall "draw away the disciples after them." They would "draw" or "tear away" disciples, signifying the violent rending of the church members one from another.

31. Therefore watch, and remember] Watch so as not to be taken by surprise. This is an echo of the charge of the Lord, Matt. 24:42, enforced by Paul's example for three years. This note of time may be in round numbers, the exact time being something over two years and six months. On the time of Paul's labors in Ephesus, see under Acts 19:8–10. All his time, day and night, was spent in warning them; literally, "putting them in mind" of their duty, and of what God required of them. This he did with tears; not in a cold, perfunctory way, but with earnestness and with a tender desire for their salvation.

32. I commend you to God] Having done all he could with them, he now tells what he will do for them: he commends them to God; he places them in God's keeping. They are to look to God for guidance and help, for wisdom and grace. By study and meditation upon God's word and will, grace would come to them. It also implies that they were to rest in God's promises of grace or salvation, as well as upon the word or gospel of salvation. Both were of his mercy. These would build them up in Christian character. Compare 1 Cor. 3:10; Eph. 2:20. It would also give "the inheritance," R. V., the promised one among the sanctified, the holy ones, elsewhere called "the saints." See Eph. 1:14, 18; 6:18; Col. 1:12.

33. coveted no man's silver] He had not been mercenary. Though some among them had silver, gold, apparel, three forms of wealth common to Orientals, he had shown a disinterested spirit. So Samuel appealed to his hearers, 1 Sam. 12:3.

34. these hands have ministered unto my necessities] Or, to take the Greek order as more emphatic, "ye know that to my wants, and to those being with me, ministered these hands." We can almost see the apostle lifting up his hands before them, showing the marks of labor, as he spoke. He elsewhere teaches that those who labor in the gospel should live of the gos-

Common Version.	Revised Version.
31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.	31 Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day
32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.	32 with tears. And now I commend you to [1] God, and to the word of his grace, who is able to build *you* up, and to give *you* the inheritance among all them that are
33 I have coveted no man's silver, or gold, or apparel.	33 sanctified. I coveted no man's silver, or
34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.	34 gold, or apparel. Ye yourselves know that these hands ministered unto my necessities, and to them that were with me.

[1] Some ancient authorities read *the Lord.*

pel, that is, should be sustained by the church. See 1 Cor. 9:11–15. So he does not intend that his course in that shall be used to prove that all preachers should work with their hands to earn a living in some other way, while they devote themselves to preaching; but he does use it to the Ephesians to show that he had not even taken advantage of what he might have claimed as a right while among them. In his letter to the Corinthians he tells why he had pursued this course, 1 Cor. 9:15.

35. the words of the Lord Jesus] These words of the Lord Jesus are nowhere else recorded. They appear to have been an inspiration to Paul in all his arduous missionary toils. He had made them familiar words to the Ephesians; so he asks them simply to remember these words. These are the only words of Jesus recorded in the New Testament outside of the Gospels and the book of Revelation. And there are not more than a score of other sentences ascribed to Jesus by tradition in all early Christian literature. Yet what a longing desire there must have been to know and treasure up all that he was reported by the apostles to have said!

It is more blessed to give than to receive] The best motive for supporting those "weak" (in body the word implies, but may include the mind, the conscience or the faith) would be to remember the Lord's words. "Blessed" is the same word as in the beatitudes given in the sermon on the mount, Matt. 5:3-11. Wise giving is better than receiving. The giver blesses himself more than he blesses the object of his gift. When will Christians come to a full sense of this remarkable spiritual truth?

36. he kneeled down, and prayed] The mention of "kneeling" may imply that this was not Paul's usual posture in prayer. Yet he did this at Tyre, Acts 21:5. It certainly marks the solemnity of his spirit. The early Christians appear to have kneeled in supplication, but regarded standing as a fitting posture in praise and thanksgiving. Stephen kneeled when they were stoning him, Acts 7:60; the publican stood when he made his prayer that was accepted, Luke 18:13.

37. fell on Paul's neck, and kissed him] These expressions are in accord with Oriental custom from early times, see Gen. 45:14; 46:29. In the early church also the kiss was a sign of Christian brotherhood: thus Paul speaks of the holy kiss, Rom. 16:16; 1 Cor. 16:20; and Peter refers to the kiss of love, 1 Pet. 5:14, R. V.

38. that they should see his face no more] The word for sorrowing

COMMON VERSION.

35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

36 ¶ And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all wept sore, and fell on Paul's neck, and kissed him,

38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

REVISED VERSION.

35 In all things I gave you an example, how that so labouring ye ought to help the weak, and to remember the words of the Lord Jesus, how he himself said, It is more blessed to give than to receive.

36 And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all wept sore, and fell on Paul's

38 neck, and kissed him, sorrowing most of all for the word which he had spoken, that they should behold his face no more. And they brought him on his way unto the ship.

RUINS AT MILETUS, LOOKING FROM THE SEA TO THE SOUTHEAST.

This, the chief ruin of the ancient city, was a great theatre. In Paul's time the sea swept into the bay, past the town, but now the site of the town is quite inland, the channel having been gradually filled.

is a strong one, used elsewhere to express the anguish of a mother and the torments of the lost, Luke 2:48; 16:24, 25. Their sorrow sprang most of all from "the words," the declaration, "that they should see his face no more." In this they probably were happily disappointed, as it is likely he visited them after he was set free at Rome, see v. 25. Paul had bitter enemies, but he also had very warm, devoted friends.

they accompanied him unto the ship] Or, "they brought him on his way unto the ship," R. V., which is here a paraphrase rather than a strict translation. The Greek word means "to send" or bring "forward." It is often used in the Epistles. Paul hopes the Corinthians will "set" him "forward" on his journey to Macedonia, 1 Cor. 16:6, and that they will do so to Timothy, 1 Cor. 16:11; that Titus will "set forward" Zenas the lawyer, and Apollos, Tit. 3:13. The apostle John urges Gaius to "set forward" Christians and strangers, 3 John 6; and Paul hopes that by the Romans he will "be brought" on his way to Spain, Rom. 15:24, and "to be set forward" to Macedonia again at Corinth, 2 Cor. 1:16. In all these passages precisely the same Greek word is used, though neither the Common nor the Revised Version uses the same English phrase, so that the unlearned English reader would not be aware that the Scripture used the same word. The act of sending or conducting Paul to the ship was in accord with Oriental habits of politeness as well as of love.

Suggestive Applications.—1. Christians may imitate Paul's remarkable energy. 2. They may be comforted by Christian companionship as he was. 3. They may also be guided by God's providences and by the Spirit. 4. They need not be discouraged nor quail before trials in the way of duty. 5. A life of self-denial for Christ and souls has its reward. 6. It is right to appeal to one's sacrifices to stimulate others. 7. False teachers are sure to appear in every centre of activity. 8. Disciples are to be warned against them and against becoming perverters of the gospel. 9. All for whose spiritual welfare we are anxious should be faithfully commended to God. 10. Remember, "It is more blessed to give than to receive." 11. Disciples will have the deepest sympathy with one another.

Paul's Journey to Jerusalem. 21:1–16.

1. after we were gotten from them, and had launched] Or, "when . . . that we were parted from them, and had set sail" of the Revised Version is closer to the Greek, yet fails to give the full force of it, and is not very smooth English. The Greek suggests the difficulty of tearing themselves away from their friends. Cos is an island about 40 miles southeast of Miletus, and the birthplace of Hippocrates the famous physician and Apelles the painter. It also had a temple to Æsculapius and a renowned school of med-

Common Version.	Revised Version.
CHAP. XXI.—And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the *day* following unto Rhodes, and from thence unto Patara:	21 And when it came to pass that we were parted from them, and had set sail, we came with a straight course unto Cos, and the next day unto Rhodes, and from

icine in Paul's time. Rhodes was an island and city about 50 miles southeast of Cos, famed for its beautiful situation; so it became a proverb, "the sun shines every day in Rhodes." It had a great temple to the sun, and one of the "seven wonders of the world," a colossal figure of bronze 105 feet high at the entrance to its harbor; but this had been thrown down by an earthquake before Paul sailed by it. Patara was a town on the coast of the province of Lydia, about 40 miles east of Rhodes.

2. a ship sailing over unto Phenicia] At Patara Paul found a ship bound for Syria, and went upon it, and "set sail," passing in sight of Cyprus, the noted island still bearing that name, and landed at Tyre, a chief seaport of Phœnicia, but no longer in its glory. Its merchant princes were gone; only the ruins of its former greatness were left, though it had a coasting trade in Paul's time.

4. finding disciples] Or, "having sought out the disciples." There seems to have been a Christian community or church at Tyre, although no record of the planting of it is known. Some were driven to Phœnicia by the persecution that arose about Stephen, Acts 11:19, and they may have preached and formed the Christian church there. So Paul remained there seven days, which would include the Lord's day. This he did also at Troas and Puteoli, Acts 20:6; 28:14. These "disciples" said that Paul should not go to Jerusalem. They appear to have had the prophetic spirit, and the dangers that awaited Paul were made known to them. Notice the Revised Version, "he should not set foot in Jerusalem," based on a revised Greek text.

5. they all brought us on our way] Here is the first distinct reference in the New Testament to children with Christian parents in a Christian community. This was when the seven days before named were "accomplished." Some understand the Greek verb to mean when we had refitted the ship, or, as Meyer reads, "when we had refitted during those days," since it is a naval word; but Alford regards it as referring to manning the ship and fulfilling a period of time. The chief fact stated is that the men, wives and children joined in conducting the apostle to the ship. Then on the beach they all kneeled and prayed, as at Miletus. Notice that the children joined in the prayer with adult Christians.

Common Version.	Revised Version.
2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.	2 thence unto Patara: and having found a ship crossing over unto Phœnicia, we
3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.	3 went aboard, and set sail. And when we had come in sight of Cyprus, leaving it on the left hand, we sailed unto Syria, and landed at Tyre: for there the ship was to
4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.	4 unlade her burden. And having found the disciples, we tarried there seven days: and these said to Paul through the Spirit, that he should not set foot in Jerusalem.
5 And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till *we were* out of the city: and we kneeled down on the shore, and prayed.	5 And when it came to pass that we had accomplished the days, we departed and went on our journey; and they all, with wives and children, brought us on our way, till we were out of the city: and kneeling down on the beach, we prayed,

6. we took ship; and they returned] Or, "we went on board the ship, and they returned home again," R. V. Or, "taken our leave"; compare the expression in v. 1 and in Acts 20 : 1. Whether it was the same ship that brought him from Patara or another is not certain, but the inference is that it was the same.

7. we had finished *our* course . . . we came to Ptolemais] Or, "finished the voyage from Tyre, we arrived at Ptolemais," R. V. At Ptolemais also Paul found a Christian society. This place is called Accho in Judges 1 : 31, and is still known as Acre, after Jean d'Acre, and has about 15,000 inhabitants. This incidentally shows that the gospel had extended far beyond the towns of which there is a detailed history of its introduction by the apostles and evangelists.

8. we . . . departed, and came unto Cesarea] The words "that were of Paul's company" are not found in the best Greek texts. The verbs used lead to the inference that the journey from Ptolemais to Cæsarea was made by land. The road between the two places was then good. Here Paul and his companions found Philip, now called the evangelist, and also identified as one of the seven, Acts 6 : 3, 5. Thus he was the same person who preached in the towns of Samaria and who led the Ethiopian to Christ, Acts 8 : 5, 26–38. He had a home at Cæsarea, and could offer hospitality to Paul and his company. Weiss supposes that Paul was too late to reach Jerusalem as he had planned; but Ramsay shows that Paul had 13 days to spare when he reached Cæsarea.*

9. four daughters, virgins, which did prophesy] Several questions arise on this verse, and they have been variously answered: 1, are the daughters called virgins simply to show that they were unmarried, or because they had vows that forbid marriage? 2, did their prophesying include ordinary gospel instruction, or was it limited to foretelling future events? 3, did they "prophesy" in Christian assemblies, or in private only? (1) The English word "prophesy," since the beginning of the seventeenth century, has been chiefly used in the sense of foretelling future events; but before that "prophesyings" meant "preachings," and is so used by Jeremy Taylor.

COMMON VERSION.	REVISED VERSION.
6 And when we had taken our leave one of another, we took ship; and they returned home again.	6 and bade each other farewell; and we went on board the ship, but they returned home again.
7 And when we had finished *our* course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.	7 And when we had finished the voyage from Tyre, we arrived at Ptolemais; and we saluted the brethren, and abode with
8 And the next *day* we that were of Paul's company departed, and came unto Cesarea; and we entered into the house of Philip the evangelist, which was *one* of the seven; and	8 them one day. And on the morrow we departed, and came unto Cæsarea: and entering into the house of Philip the evangelist, who was one of the seven, we
abode with him.	9 abode with him. Now this man had four
9 And the same man had four daughters, virgins, which did prophesy.	daughters, virgins, who did prophesy.
10 And as we tarried *there* many days, there came down from Judea a certain prophet, named Agabus.	10 And as we tarried there some days, there came down from Judæa a certain prophet,

* Ramsay, *St. Paul*, p. 297.

The Greek word for it in the New Testament is not limited to predicting future events, but includes proclaiming the gospel. (2) There are no indications of a vow, or of the appointment of an order like the nuns of now, in this passage or elsewhere in the New Testament. (3) Why were these daughters mentioned, if their teaching or prophesying had no relation to the Christian society? Had none of these controversial questions been raised, would not the reader infer fairly that these daughters were simply unmarried, and were aiding their father the evangelist in his evangelistic work?

Women that prophesied are frequently mentioned in the Old Testament, as wives of the prophets, Isa. 8:3; Miriam, Ex. 15:20; Huldah, 2 Kings 22:14; Noadiah, Neh. 6:14; nor can Deborah, Judges 5:1, and Hannah, 1 Sam. 2:1, be excluded, and in the New Testament, Anna, Luke 2:36. Then Priscilla was the instructor of Apollos, Acts 18:26; 2 Tim. 4:19; and Phœbe, Tryphena and Tryphosa receive special mention for their labors in the gospel, Rom. 16:1, 12. The prophesying of women is a fulfillment of Joel 2:28–32, and was approved at the Pentecost: "your daughters shall prophesy," Acts 2:17; of course it was a public act at Pentecost. Alexander, however, supposes (with some hesitation) that Philip's daughters were not prophesying as public teachers, but "predicting what was to befall him" (Paul), and doing this in private. But women teach in the church, for example, in Sunday-school publicly, and have God's blessing in their work. Plumptre, Farrar, and Hervey seem to regard Philip's daughters as under some vow as virgins; Howson, Hackett, Meyer, Schaff, and Alford, on the other hand, find no trace of vows here, and Prof. Lumby in Cambridge Bible adds, "these women were, in their degree, evangelists also." In fact, the Greek word for "virgins" means in Homer a young married woman as well as one unmarried. Tradition says that two of Philip's daughters were married. Paul's prohibition to the Corinthians in regard to women was intended to correct an abuse there, and did not apply to a prophet or prophetess speaking under the special influence of the Holy Spirit. He clearly says a woman may prophesy with her head covered, in the same Epistle that contains the prohibition. Compare 1 Cor. 11:5, 6, 10, 13 with 14:34, 35.*

11. he took Paul's girdle, . . . and said] This prophet Agabus may have been the same who foretold the famine, Acts 11:28. He now foretells the binding of Paul at Jerusalem. It was not said that the daughters of Philip foretold this. But Agabus, after the highly symbolical manner of Orientals, took Paul's girdle and bound his own hands and feet, declaring that so the Jews at Jerusalem would bind the man who owned the girdle,

Common Version.	Revised Version.
11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.	11 named Agabus. And coming to us, and taking Paul's girdle, he bound his own feet and hands, and said, Thus saith the Holy Spirit, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of

* The English reader may be reminded that the Greek verb for "speak" in the latter passage is not the one generally used to designate either preaching or teaching. It originally meant to chatter, talk idly, or to babble.

and would deliver him to the Gentiles, meaning into the hands of the Roman government. This was a positive and explicit prediction. And his prediction was believed to be true prophecy.

12. we . . . besought him not to go] The "we" refers to Paul's companions in travel, including Luke the writer of Acts. The Christians of Cæsarea also joined in trying to persuade Paul not to go to Jerusalem.

13. I am ready not to be bound only, but also to die] Notice the Revised reading, "What do ye, weeping and breaking my heart? for I am ready"; literally, "I hold (myself) ready." Paul's answer showed the disciples that it was a deep conviction of duty to go; that it was the Lord's will. The apostles were the Lord's witnesses; and so often did this require them to become martyrs that the Greek word for witness became the word from which the title of "martyr" came.

14. The will of the Lord be done] The disciples did not wish Paul to go. As he would not be persuaded, they perceived that it might be the Lord's will for him to go, so they yielded; but their words also contain a hope that the Lord will rescue his apostle in some unseen way.

15. we took up our carriages] Or, "we took up our baggage." Here "carriages" means, as in old English, anything carried; so luggage, from the verb to lug, and baggage, from the verb bag—that is, anything put in a bag to be carried. The word "carriage" is used elsewhere in this sense. See Judges 18: 21; 1 Sam. 17: 20, 22; Isa. 10: 28, and Spenser and old English writers. Thus they went to Jerusalem.

16. with them one Mnason of Cyprus, an old disciple] Or, "an early disciple." Paul's company was now increased; disciples from Cæsarea joined it, and Mnason of Cyprus also appears to have been with them. Yet the Greek is ambiguous; it may be rendered—1, "bringing one Mnason of Cyprus, an early disciple, with whom we should lodge"; or, 2, "bringing us to Mnason of Cyprus, an early disciple, with whom we lodged." The former is the reading of the English versions; the latter is adopted by Bengel, De Wette, Meyer, Hackett, and Alford, among others. In the former case it means that the disciples of Cæsarea brought Mnason to Paul at Cæsarea, and he joined the company there, and then lodged Paul at Jerusalem. The

COMMON VERSION.

12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.
13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.
14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.
15 And after those days we took up our carriages, and went up to Jerusalem.
16 There went with us also *certain* of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge,

REVISED VERSION.

12 the Gentiles. And when we heard these
things, both we and they of that place
besought him not to go up to Jerusalem.
13 Then Paul answered, What do ye, weeping and breaking my heart? for I am
ready not be bound only, but also to die
at Jerusalem for the name of the Lord
14 Jesus. And when he would not be persuaded, we ceased, saying, The will of the
Lord be done.
15 And after these days we [1] took up our
16 baggage, and went up to Jerusalem. And
there went with us also *certain* of the disciples from Cæsarea, bringing *with them* one Mnason of Cyprus, an early disciple, with whom we should lodge.

[1] Or, *made ready*

latter means that the disciples brought Paul to Mnason either at Cæsarea or at Jerusalem, and this man lodged Paul with his company. Mnason seems to have been a resident of Jerusalem at this time, which favors the latter rendering, and is in harmony with Luke's use of the verb. Of Mnason nothing further is known. He may have been a friend of Barnabas, who was also of Cyprus, and a convert on the day of Pentecost. The phrase "old disciple" does not refer to the years of his life, but to the time that he had been a disciple; hence "early disciple" is better. His age is unknown.

Suggestive Applications.—1. The Christian has a definite purpose and aim in life. 2. Difficulties will not swerve him from that purpose. 3. Not even human affection and persuasion will change that purpose, when convinced that he is right. 4. True friendship recognizes duty and the will of God. 5. Thus Christian devotion rises above the strongest temptations. 6. Personal affection should help, not hinder, our Christian work. 7. All should seek to do the will of the Lord.

Paul at Jerusalem; Mobbed and Rescued. 21:17–40.

17. the brethren received us gladly] This is counted the *fifth* time that Paul had visited Jerusalem since he left it on his persecuting journey to Damascus. It is his last recorded visit. He was "received gladly" by the brethren, who appear to have included the household of Mnason and others. Whether this was at the gates of the city, or at Mnason's house, is not said. It was quite an informal greeting, for the next day there was a larger and formal meeting with James and "the elders."

18. went in with us unto James; and all the elders] That is, Paul went with his companions Luke and others, apparently to introduce them. This James is undoubtedly the same one who presided at the council in Jerusalem, Acts 12:17; 15:13. On the further identity of this James, see under those passages. As no other of the apostles is mentioned, it is inferred that all except James had left Jerusalem. There were "elders" in Jerusalem, as in Ephesus and elsewhere, in the local Christian churches, as there were in the Jewish synagogue of that time.

19. he declared particularly what things God had wrought] Or, better, "he rehearsed one by one the things which God had wrought." This report was made voluntarily, and because they were engaged in the same work of love, and would sympathize with one another; not apparently because there was any authority in the church at Jerusalem to require the

Common Version.	Revised Version.
17 And when we were come to Jerusalem, the brethren received us gladly.	17 And when we were come to Jerusalem,
18 And the *day* following Paul went in with us unto James; and all the elders were present.	18 the brethren received us gladly. And the day following Paul went in with us unto James; and all the elders were present.
19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.	19 And when he had saluted them, he rehearsed one by one the things which God had wrought among the Gentiles by his

report. No doubt the gifts from the foreign churches to the Christian society at Jerusalem were presented at this time also. See Acts 24:17.

20. Thou seest, . . . thousands of Jews . . . all zealous of the law] The narrative of Paul's labors led them to praise "God," so the oldest manuscripts read. Then they directed attention to the gospel work around them, among the Jews. Paul seems to have been taken to Christian assemblies, so the verb for "seest" implies; and they point how "many thousands," literally "myriads," there now are among the Jews that have believed on Jesus, and they are "zealous for the law"; that is, they rigorously observe the Mosaic ceremonials.

21. thou teachest . . . to forsake Moses] Paul's opposers had carefully declared to all the Jews at Jerusalem that he taught the Jews in foreign countries to forsake the commands of Moses. This was partly true and partly false. Paul did teach that the observance of the ceremonial laws of Moses was not necessary to salvation. He also taught that it was not essential for Gentiles to become Jewish proselytes in order to become good Christians. But he did not teach that all Jews should neglect the Mosaic worship in which they believed.

22. they will hear that thou art come] "What is it therefore?" Or, as we might say, What is best to do? for "they"—the Jews—"will certainly hear that thou art come." The other words, "the multitude must come together," are not found in the oldest Greek texts, and are omitted in the Revised Version. This coming of Paul would likely arouse the feelings of the Jews, and bring on contention and harm to the cause. The elders, with James, had a plan to allay feeling and prevent strife.

23. Do therefore this . . . We have four men which have a vow] Their plan is to have Paul take a part in the ceremonies of a Nazirite vow. This was a plan not of James alone as bishop, but of the elders, the representatives of the Christian society in Jerusalem. The "we" were, therefore, not unconverted, but Christian, Jews.

24. Them take, and purify thyself] Or, "these take, and purify thy-

COMMON VERSION.

20 And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:

21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs.

22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee: We have four men which have a vow on them;

24 Them take, and purify thyself with them, and be at charges with them, that they may shave *their* heads: and all may know that those things, whereof they were in-

REVISED VERSION.

20 ministry. And they, when they heard it, glorified God; and they said unto him, Thou seest, brother, how many [1] thousands there are among the Jews of them who have believed; and they are all
21 zealous for the law: and they have been informed concerning thee, that thou teachest all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children, neither
22 to walk after the customs. What is it therefore? they will certainly hear that
23 thou art come. Do therefore this that we say to thee: We have four men who have
24 a vow on them; these take, and purify thyself with them, and be at charges for them, that they may shave their heads: and all shall know that there is no truth in the

[1] Gr. *myriads*.

self with them." A similar vow is mentioned in Acts 18:18. The Jewish Christians at Jerusalem, and often elsewhere, clung with great tenacity to their old ceremonial forms of worship. To take away any needless cause of offence, Paul circumcised Timothy, and many hold that he had taken the Nazirite vow mentioned above in Acts 18:18. So this advice to Paul was given that he might avoid giving offence to Jews who had become Christians. Paul was to share the fasting with the four men, as a part of the ceremony of purifying himself. Farrar supposes that he must dwell in a chamber of the temple; but it cannot be proven that this was required in all cases, and is disputed.

be at charges with them] Or, "for them." This required Paul to pay —1, for the sacrifices each Nazirite had to offer: a lamb, a ewe lamb, a ram, a basket of unleavened bread, with oil and drink offerings. See Num. 6:13–15. 2, he must pay a fixed sum to the priest or Levite for shaving the head. Making these payments for others was considered a devout act. Josephus mentions, *Wars*, 2:15, 1, that Agrippa I. gained credit with the Jews in this way.

***that* thou thyself . . . walkest orderly**] The word for "walkest" is a military term, and signifies to march in the ranks, keeping step. If Paul did not do what they proposed, he was breaking the harmonious tread of the Christian army; that would be a disorderly walk. Paul was expected to observe the law, so they mean, for he was a Jew, and to prove there was no truth in the accusations made against him.

25. the Gentiles . . . they observe no such thing] The elders revert to the decision of the council spoken by James, and adhere to it still in respect to all Gentile Christians. They are not required to observe the ceremonial law. To this decision Paul and Barnabas had originally consented. See Acts 15:2, 25, 35. The Jerusalem brethren intended to have Paul prove by this act that he continued to hold to that position. Some have charged that this was inconsistent with his declarations in regard to the law. But he also said that for the gospel's sake he was made all things to all men: "to the Jews I became as a Jew, that I might gain Jews," 1 Cor. 9:20, R. V. These persons who had the vows were Jews, and Paul was a Jew; it was therefore in keeping with his act of circumcising Timothy to follow the advice of James and the elders at Jerusalem. It was also consistent with the declaration of the council.

26. the next day purifying himself] This was the day after the

Common Version.	Revised Version.
formed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the law.	things whereof they have been informed concerning thee; but that thou thyself also walkest orderly, keeping the law.
25 As touching the Gentiles which believe, we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication.	25 But as touching the Gentiles who have believed, we [1]wrote, giving judgement that they should keep themselves from things sacrificed to idols, and from blood, and from what is strangled, and from fornication.
26 Then Paul took the men, and the next	26 Then Paul [2]took the men,

[1] Or, *enjoined* Many ancient authorities read *sent.* [2] Or, *took the men the next day, and purifying himself &c,*

advice was given, and the third day after Paul's arrival at Jerusalem. The Nazirite was to avoid all persons and things that would cause ceremonial defilement. Some on this account suppose that Paul remained in the temple until the end of the days. But he seems rather to have gone into the temple to notify the priests of the day when the vow would be completed, and that he would become responsible for the expenses of the offering for the four men. It is not likely that he remained continuously in the temple during the entire period of the vow.

27. when the seven days were almost ended] Or, "completed." The whole period of the vow was held to be 30 days, so Josephus says; but "seven days" was the time announced to the priests when the vows of the four Nazirites would be completed; some interruptions, as intimated and allowed in Num. 6:9, having occurred. Paul was there perhaps to attend to some things necessary for the sacrifices at the completion of the vows. The Jews from Asia knew him. They had seen him at their own cities in Asia. They had persecuted him there. They were ready to stir up persecution against Paul in Jerusalem. They saw Paul with Trophimus, an Ephesian and a Gentile, v. 29. This was enough for a pretext. They raised a cry of profanation: it was like hurling a firebrand among tow. The multitude applauded; Paul was seized by the mob; the whole city was in an uproar, as Ephesus had been.

28. This is the man, . . . hath polluted this holy place] They make a sweeping charge against Paul's teaching. They accuse him—1, as a traitor to Israel; 2, as a breaker of the Mosaic law; and 3, as a defiler of the temple. Then they specify one unpardonable act: he had brought Greeks into the temple, and defiled it. There are two Greek words for temple; one here used is the broader Greek word ἱερόν, for temple; whether with a purpose to deceive or not, is not clear. That term did certainly include all the courts of the temple, and in the court of the Gentiles the Greeks might enter without breaking the law or defiling the temple. The Greeks could defile the temple only by going into some of the inner courts. And this is what the charge implied; for they declared the temple defiled, which was untrue if

Common Version.	Revised Version.
day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.	and the next day purifying himself with them went into the temple, declaring the fulfilment of the days of purification, until the offering was offered for every one of them.
27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,	27 And when the seven days were almost completed, the Jews from Asia, when they saw him in the temple, stirred up all the multitude, and laid hands on him,
28 Crying out, Men of Israel, help: This is the man, that teacheth all *men* every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.	28 crying out, Men of Israel, help: This is the man, that teacheth all men everywhere against the people, and the law, and this place: and moreover he brought Greeks also into the temple, and hath
29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)	29 defiled this holy place. For they had before seen with him in the city Trophimus the Ephesian, whom they supposed that

the Greeks entered the court of the Gentiles only. From Paul's defence it is fair to infer that the charge was false. Beyond the court of the Gentiles was the court of the women, which was reached by a flight of 14 steps. Upon this terrace stone columns were placed at intervals, with Greek and probably Latin inscriptions warning all Gentiles not to go further on pain of death.* The Jews of Asia in their excitement wanted a pretext for seizing Paul, and made this cry of defiling the temple because they "supposed" he had taken Greeks into the inner court, as v. 29 states. They seized Paul on a mere supposition.

30. the city was moved, . . . they . . . drew him out of the temple] Or, "dragged him out of the temple." Here again the Greek for temple is the broad one; they dragged Paul outside all the temple courts, and without the gates, and at once closed the gates. Paul must have been reminded of the onset made upon Stephen years before. Indeed the mob was so excited that it would have killed Paul as it had slain Stephen, had not the captain rescued him. Trophimus had sailed with Paul from Greece, Acts 20:4. He was from Ephesus, and the Jews would be very bitter toward him because of the way they were treated and foiled in the uproar at Ephesus. They doubtless knew that Trophimus was a disciple, and having seen him with Paul in the streets of Jerusalem they assumed that Paul had taken him into the temple; so they raised this cry. Paul is hustled and dragged outside the temple courts or area, some say lest his blood should be shed there and thus the temple be further defiled. Probably they also would prevent Paul from taking refuge at the altar; and possibly too it meant a suspension of the ceremonial service for the Nazirites that might have been in progress. It would be quite natural for the priests to close the doors to prevent any brawl inside the temple courts.

31. tidings came unto the chief captain] Or, "came up to the chief captain," Greek "chiliarch." This was not the captain of the temple, who was a Jewish officer, but the captain of the garrison and the chief Roman military officer in Jerusalem. He was stationed in the castle or fortress of Antonia, towards Akra, at the northwest of the temple area. Hence the word went "up to" him that all the city was in confusion. This "castle" of Antonia was rebuilt by Herod the Great, and named after Mark Antony.

32. took soldiers and centurions, and ran down] The Jews were

Common Version.	Revised Version.
30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.	30 Paul had brought into the temple. And all the city was moved, and the people ran together: and they laid hold on Paul, and dragged him out of the temple: and
31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar:	31 straightway the doors were shut. And as they were seeking to kill him, tidings came up to the [1]chief captain of the
32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.	[2]band, that all Jerusalem was in confusion. 32 And forthwith he took soldiers and centurions, and ran down upon them: and they, when they saw the chief captain and the soldiers, left off beating

[1] Or, *military tribune* Gr. *chiliarch:* and so throughout this book. [2] Or, *cohort*

* For inscription, see Appendix, p. 360.

CASTLE OF ANTONIA. (*From a Photograph.*)

The large stones at the base of the tower are old, and supposed to date back to Paul's time. The castle is believed to have been at the northwest corner of the Temple area. Herod enlarged it, and connected it with the Temple by cloisters, along the roofs of which soldiers could readily reach the Temple.

naturally restive under Roman rule, and were often turbulent. The military garrison was kept always under arms and in readiness to put down a mob on the first alarm. The Roman soldier was heartily hated by the Jew, and as truly feared. The "centurions" were captains, each at the head of a company of 100 soldiers, as the name implies; see Mark 15 : 39. As the chief had more than one centurion, he must have taken at least 200 soldiers. He "ran down" literally, as soldiers now march at "double quick." The mob was beating and would have killed Paul, see Acts 23 : 27; but seeing and fearing the soldiers, they at once stopped beating Paul. The "chief" was Claudius Lysias, with the title of chiliarch who usually commanded 1000 men.

33. commanded *him* to be bound with two chains] The chiliarch "laid hold on him," or, as we would say, arrested him. His aim was not to set Paul free, but to rescue him from the mob that he might not be killed without a trial. But Lysias appears to have regarded Paul as some desperate criminal, and hence ordered him to be bound with two chains, one on each hand, probably fastened to a soldier on each side, so as to make sure that he should not escape. Then he tried to find out what evil Paul had done.

34. he could not know the certainty for the tumult] The Greek is elliptical and graphic, literally, "others cried some other thing"; the Revised Version gives the sense, however. The chief captain was not able to find out from the shoutings of the mob what Paul had done; so he commanded Paul to be led into the fortress, probably Antonia, where he could find out the cause of the riot more quietly and certainly. The Greek word for "castle" designates a garrison or "barracks"; part of Antonia was used as barracks for the Roman soldiery. Compare Heb. 11 : 34, where the same Greek word is rendered "armies," and Heb. 13 : 11, 13, where it is rendered "camp" in the Common and in the Revised English versions.

35. was borne of the soldiers for the violence of the people] The crowd seeing that Paul was to be taken beyond their reach became more violent, and tried to seize him from the soldiers; but the soldiers lifted him up and carried him along up the stairs. These stairs, no doubt, were the flight of steps leading up to the fortress, where the soldiers were stationed. The stairs were not covered or closed in; so Paul could address the crowd while standing on the steps.

37. May I speak unto thee?] Or, literally, "If it is allowable for me

Common Version.	Revised Version.
33 Then the chief captain came near and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done.	33 Paul. Then the chief captain came near, and laid hold on him, and commanded him to be bound with two chains; and inquired who he was, and what he had
34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.	34 done. And some shouted one thing, some another, among the crowd: and when he could not know the certainty for the uproar, he commanded him to be brought
35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.	35 into the castle. And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the crowd;
36 For the multitude of the people followed after, crying, Away with him.	36 for the multitude of the people followed after, crying out, Away with him.
37 And as Paul was to be led into the cas-	37 And as Paul was about to be brought

to say something to you?" that is, tell me if it is. The wild cry had been raised by the crowd "Away with him," as they had cried to Pilate about Jesus, Luke 23:18. And the chief captain answered, literally, "Knowest thou Greek?" He is surprised; the request of Paul was courteous; his speech was in Greek, showing culture, and not that of the coarse criminal the captain supposed him to be.

38. Art not thou that Egyptian] Or, "Art thou not then the Egyptian?" This gives the key to the chief captain's action up to this point. He regarded Paul as the Egyptian desperado who had a band of 4000 assassins. Josephus tells of such an Egyptian at the head of a band of *sicarii* or assassins, who numbered at one time about 30,000. They marched from the wilderness or desert to the Mount of Olives, intending to defeat the Roman garrison and get possession of Jerusalem, *Ant.* 20:8, 6; *Wars*, 2:13, 5. Felix defeated the impostor and killed many of his followers. If Lysias supposed that Paul was this famous desperado, it is no wonder that he secured him with two chains. The difference between the 4000 noted by Lysias and the 30,000 by Josephus is easily accounted for by supposing that the 4000 refers to armed followers only, or perhaps to some other period in the revolt.

39. I am . . . a Jew of Tarsus] Notice the reading of the Revised Version. Tarsus was "no mean city," that is, no unmarked city. The word is used to signify uncoined gold or silver. Tarsus was noted for its culture, its schools, its interest in philosophic studies, and was the metropolis of Cilicia. Paul was calm and self-possessed in the face of the mob threatening his life.

40. when he had given him license] Or, "leave." Paul asked permission to speak to this turbulent crowd. The Roman captain decided to grant the permission. "License" and "suffer" are used in their primitive sense of permission and permit. Paul then stood on the steps between the soldiers, and beckoning with a downward motion of the hand, according to Oriental custom, he secured great silence in the crowd. This quiet was largely due, no doubt, to the presence of the Roman soldiers, and to the fact that Paul spoke to the people in their native Aramaic (Hebrew), literally, "dialect."

Suggestive Applications.—1. Conciliation usually fails with the bigot

Common Version.	Revised Version.
tle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?	into the castle, he saith unto the chief captain, May I say something unto thee? And he said, Dost thou know Greek?
38 Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?	38 Art thou not then the Egyptian, who before these days stirred up to sedition and led out into the wilderness the four thou-
39 But Paul said, I am a man *which am* a Jew of Tarsus, *a city* in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.	39 sand men of the Assassins? But Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of no mean city: and I beseech thee, give me leave to speak unto the peo-
40 And when he had given him license, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto *them* in the Hebrew tongue, saying,	40 ple. And when he had given him leave, Paul, standing on the stairs, beckoned with the hand unto the people; and when there was made a great silence, he spake unto them in the Hebrew language, saying,

and the fanatic. 2. Men not only misjudge motives, but mistake fancies for facts. 3. The true man is calm, patient and forbearing, winning friends among even his enemies. 4. Mob violence is always blind, unreasonable, and lacking in intelligence. 5. The prompt action of rulers masters a mob and saves useful lives. 6. The arrest of Paul gave him safety and hearers for the gospel. 7. When the Christian's plans are upset, it may be that God has a higher purpose for him. 8. The hatred of the world sometimes gives the truth a notoriety it would not otherwise have gained. 9. We may welcome free discussion, earnest inquiry and all honest efforts to get at the truth.

Paul's Address to the Jews. 22:1-21.

Analysis.—Paul declares himself a devoted Jew, once persecuting the Way, vs. 1–5; tells of his conversion, vs. 6–16; of his call to go to the Gentiles, vs. 17–21; the Jews interrupt him with shouts, vs. 22, 23; he declares himself a Roman, and is not scourged, vs. 24–29; is brought before the Jewish council, v. 30.

1. Men, brethren, and fathers, hear ye my defence] Compare the opening words of Stephen's address before the council, Acts 7:2. The Greek word for "defence" is ἀπολογίας, "apology," but not implying confession of wrong; it is rather an "explanation in defence" of his conduct. Thus the ancient Christian "apologies" were "explanations in defence" of Christianity. Paul calls the Jews his brethren, for he would win them to Christ, see 1 Cor. 9:20. He adds "fathers," either out of respect or because he recognized some of the Jewish elders or priests in the multitude.

2. he spake in the Hebrew tongue . . . they kept the more silence] This implies that the crowd would have understood some other language, as Greek. The Hebrew was their sacred language, though they now chiefly spoke the Aramaic, also often called Hebrew. When the excited and wrathful Jews heard the familiar words of their revered tongue, and beheld the apostle in chains yet calm and dignified, they were quieted. So the sacred words learned in early childhood when repeated sometimes have power to calm the ravings of the insane, as the billows of the Sea of Galilee were quiet at the word of the Master. The Jews became quiet when Paul beckoned to them with the hand, and "more quiet" when they heard him in their mother tongue.

3. I am . . . a Jew, . . . in this city . . . taught . . . of the law]

Common Version.	Revised Version.
CHAP. XXII.—Men, brethren, and fathers, hear ye my defence *which I make* now unto you.	22 Brethren and fathers, hear ye the defence which I now make unto you.
2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)	2 And when they heard that he spake unto them in the Hebrew language, they were the more quiet: and he saith,
3 I am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city at the feet of Gamaliel, *and* taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.	3 I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are

Paul skillfully crowds six facts in rapid succession into one brief sentence, to identify himself as one of them and to show his sympathy with them. A Jew, born in Tarsus, might be a Hellenist Jew. But he had been educated in the holy city, under the noted rabbi Gamaliel, so that he had the spirit of a Palestinian Jew. For "brought up at the feet of Gamaliel" was another and happy way of saying that he was a pupil of that great man. In the Jewish schools the teacher was on a raised dais or seat, and the pupils sat around him on low benches, or more commonly on the floor, literally at his feet. Moreover, he was trained in the law of their fathers in a "perfect manner," literally, "with strictness" or "exactness," meaning with true Pharisaic rigor. Then too he "was zealous toward God, even as ye all are this day." Zeal with discretion in a good cause is right and noble. A man of zeal and a zealot may, however, be widely different: one has wisdom and builds up; the other is as a blind giant, smashing whatever he touches.

"'Tis a zealot's faith
That blasts the shrines of the false god, but builds
No temple to the true."

True zeal is not crazy-headed, not mere brute earnestness; but considers the right and the right way to secure it, respectful of others' prejudices and rights, while firmly, strongly, stedfastly marching towards the object of his pursuit.

4. I persecuted this way] He had passed through experiences similar to theirs, and could tell of something beyond them. "This Way" was a familiar term for disciples or Christians. Paul formerly pursued them unto death, threw them into prison without regard to sex, showing the intensity of his zeal.

5. the high priest doth bear me witness] They might ask for proof: he offers the high priest (not Ananias, but an ex-high priest) and the elders themselves as witnesses, and their official letters to him authorizing him to bind and imprison all disciples of "this Way." "Estate" has an old sense of the "assembly," "all the estate of the elders"; literally it reads, "all the presbytery" or "eldership," and probably means "all the members of the council" or "Sanhedrin," not merely all those then members, but all who had belonged to it when the letters of authority were granted to Saul (Paul). The high priest had been changed, and was not then acting, but was still living. Paul further says that he went to Damascus to bind and imprison, or bring to Jerusalem for punishment, any disciples.

6. about noon, suddenly there shone from heaven] In his defence

Common Version.	Revised Version.
4 And I persecuted this way unto the death, binding and delivering into prisons both men and women.	4 this day: and I persecuted this Way unto the death, binding and delivering into
5 As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.	5 prisons both men and women. As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and journeyed to Damascus, to bring them also that were there unto Jerusa-
6 And it came to pass, that, as I made my	6 lem in bonds, for to be punished. And

before Agrippa, Paul also says it was at "midday," Acts 26:13. Thus the light "from heaven" must have been very brilliant to exceed the brightness of an Oriental sun at midday. These several accounts some critics contrast as if they were discordant. They appear to forget that Luke compiled the three, and did not give any hint that he looked upon Paul's three accounts as discordant but only independent narratives, for he makes no attempt to harmonize them, a fair proof that he regarded the variations as perfectly consistent.

7. I fell unto the ground] In the first account it is added, "Saul arose from the earth." Here it is the ground, perhaps a paved road, and Jesus is called the Nazarene. And in the third account he says they all fell "to the earth," Acts 26:14.

9. but they heard not the voice of him that spake] This has been explained under Acts 9:7. Alexander refers to three ways of explaining this: 1, that it refers to two different points of time in the event; 2, that they heard but did not perceive; or what is about the same, but a simple and natural distinction, 3, they heard the voice or sound, but did not hear or distinguish the words. Thus in one sense they did not hear, in another sense they did hear. A similar instance is noted in the Gospel of John, when the voice spoke from heaven: some said it thundered; others said an angel spoke to him, and the evangelist tells the very words that were spoken. The first heard a sound, but did not hear or distinguish it as a voice, so they said it was thunder; the second heard the sound clear enough to say that it was a voice, supposed to be an angel, but did not hear the words; while the third heard the words also. Thus with Paul's companions: they heard a sound or voice, but did not hear it to understand anything said. So people in an audience now often say, "We couldn't hear," though they did hear the voice of the speaker; they mean that they could not hear what he said, though they did hear him.

10. What shall I do] A man who stands in the full blaze of a light from heaven realizes how blind and short-sighted human wisdom is. When one would answer skeptics, scorners or unbelievers of any sort, the strongest

Common Version.	Revised Version.
journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.	it came to pass, that, as I made my journey, and drew nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me.
7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?	7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why
8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.	8 persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou
9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.	9 persecutest. And they that were with me beheld indeed the light, but they heard not the voice of him that spake to
10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.	10 me. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed
11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.	11 for thee to do. And when I could not see for the glory of that light, being led by the hand of them that were with me, I

argument is to tell of his own experience, if he has seen the Lord. No argument drowns prejudice, sweeps away difficulties and overcomes objections like the simple story of a true Christian's experience. Paul was a master of this form of persuasion.

12. one Ananias, a devout man according to the law] Here again is a skillful stroke thrown into the argument. Ananias was a thoroughly Jewish name; he was "devout" "according to the law," and he had a good reputation among all the Jews. In Acts 9:10 he is called a disciple. Paul was in good company, then, when these changes in his views occurred.

13. Brother Saul, receive thy sight] The scene is finely sketched: Paul was sitting, blind, and wondering, what next? Ananias comes, stands over him and says, literally, "'Saul, brother, look up!' And I in the same hour looked upon him." For the Greek verbs are the same in these two sentences; the English reader loses the peculiar beauty and graphicness of the narrative here. The blind Paul is told to look up. How can the blind see? But he looks up; his sight is restored; and the first object he sees is the face of his benefactor!

14. The God of our fathers hath chosen thee] Still it is Jehovah, Israel's God, that is putting Saul through all these strange experiences. He wishes his hearers, the Jews, not to lose sight of this fact. He is loyal to Israel's God, as they are. He was chosen of God, to know God's will and to see that Just One. Peter applies the same title to Jesus, Acts 3:14; see also Acts 7:52 and Matt. 27:24. It comes apparently from the old prophets, who applied it to the Messiah. See Zech. 9:9.

15. thou shalt be his witness] This was Paul's call to be an apostle. Notice he does not here say "to the Gentiles," which would rouse a slumbering storm; but he puts that word off as long as he can, and says "unto all men," which was the call in its broadest terms.

16. be baptized, . . . calling on the name of the Lord] Literally, "And now what art thou about [to do]?" Having arisen, cause yourself to be baptized (it is not passive, but the middle voice in Greek), and wash away your sins, calling on his name. So the best Greek text reads; see Revised Version. The special call was to act, not to wait. The *order* of these acts may or may not be indicated by the order given them in the narrative.

COMMON VERSION.

12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.

15 For thou shalt be his witness unto all men of what thou hast seen and heard.

16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

REVISED VERSION.

12 came into Damascus. And one Ananias, a devout man according to the law, well reported of by all the Jews that dwelt
13 there, came unto me, and standing by me said unto me, Brother Saul, receive thy sight. And in that very hour I [1]looked
14 up on him. And he said, The God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to
15 hear a voice from his mouth. For thou shalt be a witness for him unto all men
16 of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling

[1] Or, *received my sight* and looked *upon him*

17. *to Jerusalem. . . . in the temple, I was in a trance.* This must have been about three years after his conversion; see Gal. 1:18 and 2 Cor. 12:2. But the vision of heaven most in Christians can hardly be identical with the trance here mentioned. The "trance" or ecstasy of Paul was like that of Peter on the housetop at Joppa, Acts 11:5.

18. *get thee quickly out of Jerusalem.* The "Lord" (Jehovah whom Paul identifies with Jesus, speaks to him, assuring him that the Jews will not believe him, and hence that he must leave Jerusalem. He is leading the people to see that he preached to the Gentiles because of a direct divine command.

19. *I said, Lord, they know that I imprisoned.* Paul wanted to remain in Jerusalem. It was amazing to him that those who knew him as a persecutor of Christians would not believe the simple story of his wonderful conversion. They must account for his change—was not his account a plain and natural explanation?

20. *thy martyr Stephen was shed.* I also was standing by. The better, "thy witness (stephen)"; "martyr" is the English spelling of the Greek word for "witness." The Greek word did not then have the meaning of one who dies for his faith; that came later. Paul consented to the death of stephen, and indeed was prominent in it, for he watched the garments of those who killed the man. The argument that Paul suggested, but did not express in words, is this: Jerusalem was the place for him to witness for the Lord, because it was there the sense of his shameful opposition to Him. He would redeem his character by there bearing the fullest testimony to Jesus.

21. *he said . . . depart: . . . unto the Gentiles.* The Lord did not choose the twelve only, but the entire company of disciples, and among whom the former commands. This was no place nor time for preaching, the words were to guide his movements. The command implies that the Jews, as a people, were to have the first opportunity to hear the gospel, but that they would not receive it. Paul's mission was all his hope in that direction. The word "Gentiles" again aroused the wild and angry shouts of the mob to the highest pitch of madness. Paul's voice was drowned by their uproar, and he was taken into the castle for safety and further examination.

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17 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;	17 while I prayed in the temple I fell into a
18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.	18 trance, and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem, because they will not receive
19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:	19 of me testimony concerning me. And I said, Lord, they themselves know that I imprisoned and beat in every synagogue
20 And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.	20 them that believed on thee: and when the blood of Stephen thy witness was shed, I also was standing by, and consenting unto his death, and keeping the garments of
21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles.	21 them that slew him. And he said unto me, Depart: for I will send thee forth far hence unto the Gentiles.

SUGGESTIVE APPLICATIONS.—1. Christians are to be thankful for early advantages in education and religion. 2. A careful training in the teachings of the Old Testament lays the best foundation for belief in the New Testament. 3. God turns men that they may serve him, and he providentially appoints the way of that service. 4. All men do not come into spiritual life in the same way, nor are all appointed to the same form of service. 5. Christian experience is one of the best arguments to win unbelievers. 6. God has a work for every Christian. 7. When God calls, the disciple is not to argue, but to obey.

PAUL IN THE CASTLE. 22:22-30.

22. they gave him audience unto this word] Though Paul spoke with the greatest skill, and was very cautious and restrained in his language, he failed to win the fanatical mob to his views. "This word" does not mean the word "Gentiles," but the Greek term literally means this saying or this announcement that he was to be sent unto the Gentiles. Again the crowd shout, "Away with such a fellow." Their Messiah would not give such orders to a man of this sort: he would not speak to him, but to their rulers. The claim of Paul seemed to them startling, and quite blasphemous. He claimed a divine command! He was not fit to live, they said.

23. they cried out, . . . threw dust into the air] The three acts expressed their rage, and were in true Oriental style. Shouting with deafening cries is an Oriental's natural manner when excited. Tearing off garments and hurling dust into the air are ways they have of showing their bitter and furious anger.

24. The chief captain . . . bade that he should be examined by scourging] Literally, "bidding him to be examined with scourges." The Roman could not explain this mad frenzy of the mob, and thought Paul must be some very desperate and dangerous criminal, secretly forming some dark plot. With true military promptness he decided to find the bottom of the mystery, and ordered Paul to the lictors to be scourged, and questioned under this terrible form of torture.

25. as they bound him . . . Paul said . . . Is it lawful] Or, "when they had tied him," or literally "when they stretched him out for the thongs,

COMMON VERSION.

22 And they gave him audience unto this word, and *then* lifted up their voices, and said, Away with such a *fellow* from the earth: for it is not fit that he should live.

23 And as they cried out, and cast off *their* clothes, and threw dust into the air,

24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

25 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

REVISED VERSION.

22 And they gave him audience unto this word: and they lifted up their voice, and said, Away with such a fellow from the earth: for it is not fit that he should live.

23 And as they cried out, and threw off their garments, and cast dust into the

24 air, the chief captain commanded him to be brought into the castle, bidding that he should be examined by scourging, that he might know for what cause they so

25 shouted against him. And when they had tied him up [1] with the thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is

[1] Or, *for*

Paul said to the centurion." They had stretched Paul upon the rack or post for scourging. The centurion was there to direct the stretching of the body and the scourging. One mode of scourging was to tie the victim to an upright pillar; and this may be intended, though the other mode is the more probable here and is the strict grammatical sense. Paul by the question implied that he was a Roman citizen. To make that claim falsely was punishable by death. To scourge without trial one who was a Roman citizen was a grave crime. No wonder the centurion stopped to inform his chief.

26. Take heed . . . this man is a Roman] Or, "What are you about to do? for this man is a Roman," Revised Version, based on a revised Greek text. The "received text" reads literally, "See, what art thou about to do?" The centurion and his chief might be severely punished for such an indignity to a Roman.

27. art thou a Roman?] The chief hurried to the scene, in surprise and in some alarm. "Tell me, art thou a Roman?" Some would place the emphasis on "thou": art thou, a Jew of Tarsus, speaking Hebrew and Greek, also a Roman citizen? This medley of things seemed scarcely possible to the Roman officer. Paul respectfully but firmly answered, "*I am.*" That settled the matter; for if the claim proved false, the man would be promptly put to death.

28. With a great sum obtained I this freedom] Or, "citizenship." Literally, "with great capital I bought this citizenship." The chief, assuming that he had bought the right, is surprised that Paul should ever have had money enough to purchase it, judging from what he himself had paid for it. Dion Cassius tells of the sale of Roman citizenship at a high price. The captain did not suspect a Jew to be a free-born Roman. Paul as quietly replied, "But I indeed was born" a citizen. Precisely how this was is not known. Perhaps his father or grandfather had done some meritorious act, for which he was rewarded by citizenship. Tarsus was a free Roman city, but that did not give its inhabitants the rights of Roman citizenship.

29. they departed . . . the chief captain also was afraid] The lictors left him at once. The Roman chiliarch was also alarmed when he learned that Paul was a Roman, because he had bound him for scourging. An accused Roman might be bound with chains to secure him for trial, but to bind him with thongs for scourging was a serious matter. "Because he

Common Version.	Revised Version.
26 When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest; for this man is a Roman.	26 a Roman, and uncondemned? And when the centurion heard it, he went to the chief captain, and told him, saying, What art thou about to do? for this man is a
27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.	27 Roman. And the chief captain came, and said unto him, Tell me, art thou a
28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free* born.	28 Roman? And he said, Yea. And the chief captain answered, With a great sum obtained I this citizenship. And Paul
29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.	29 said, But I am *a Roman* born. They then who were about to examine him straightway departed from him: and the chief captain also was afraid, when he knew that he was a Roman, and because he had bound him.

had bound him" refers to the binding for scourging, and not to the chains put on him when he was arrested.

30. the chief priests and all their council to appear, and brought Paul] The Roman chiliarch wanted to know of what the Jews accused Paul. He was foiled in his attempt to find out from Paul himself by scourging. His next course was to order the great council, the Sanhedrin, to assemble, and on the next day Paul was brought before them. He seems to have left Paul there for the council to examine and report on the case. Possibly there was a guard to see that he suffered no indignity as a Roman citizen.

Suggestive Applications.—1. Prejudice is strong, and arbitrary power often cruel. 2. The man in the right can afford to be calm, even in maintaining his rights. 3. A crowd is generally unreasonable, and often acts without sense. 4. Popular feeling excited is as liable to go wrong as right. 5. Leaders of political and other factions assume a great responsibility. 6. There is greater safety under fixed laws than under despots. 7. It is a great privilege to be well-born.

Paul Before the Council. 23:1-11.

Analysis.—Paul's testimony rejected by the council, vs. 1-5; he perceives part are Pharisees and part Sadducees, and skillfully divides the court by announcing himself a Pharisee by birth and belief, vs. 6-9; the captain rescues him from violence again, v. 10; Paul is encouraged by a vision, v. 11; a plot is secretly formed to kill him, vs. 12-15; Paul informed of it by his sister's son—has him tell the captain, vs. 16-22; Paul is sent to Felix at Cæsarea, vs. 23-33; Felix waits for Paul's accusers to come, vs. 34, 35.

1. Paul, earnestly beholding the council] Or, "looking stedfastly on the council." The Greek word describes that peculiar look of a speaker when he begins a speech. The "council" was the great Jewish court, the Sanhedrin, often mentioned in the Acts. It comprised 70 to 72 members usually, with the acting high priest presiding.

I have lived in all good conscience] Paul here refers to his conduct as a Hebrew citizen. The Greek word for "lived" means "having a citizenship," as if he had said, "I have performed the duties of a citizen (in Israel) in a good conscience to God." Compare Phil. 3:6, 20. A similar expression is found in 3 Macc. 3:3, 4, where it says the Jews fear God and live according to his law. So Paul declares to the Jews that he had lived in such obedience to God's law and had a clear conscience. He does not

Common Version.	Revised Version.
30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.	30 But on the morrow, desiring to know the certainty, wherefore he was accused of the Jews, he loosed him, and commanded the chief priests and all the council to come together, and brought Paul down, and set him before them.
CHAP. XXIII.—And Paul, earnestly beholding the council, said, Men *and* brethren, I have lived in all good conscience before God until this day.	23 And Paul, looking stedfastly on the council, said, Brethren, I have lived before God in all good conscience until this

claim to have lived without sin, see 1 Tim. 1 : 15; but he had not been guilty of teaching men contrary to law, nor had he so conducted himself as a Hebrew citizen that his example would lead others to despise their law. Thus he met their charge with a flat denial, see Acts 21 : 28.

2. the high priest Ananias commanded . . . to smite him on the mouth] This was a judicial and symbolic mode of silencing what was deemed an improper speaker, and in keeping with Oriental customs. This Ananias is not to be confounded with Annas of Acts 4 : 6. Ananias was the son of Nebedæus, and was appointed high priest by Herod of Chalcis in 48 A.D. He was violent, gluttonous and cruel. He had been arrested and sent to Rome for trial 52 A.D., but was acquitted and some say returned to his office of high priest, though others doubt this. He was assassinated about ten years later by the Sicarii for his injustice and cruelty. Morier in his travels in Persia tells of persons who had spoken their minds too freely in that country, and were smitten on the mouth with a shoe. See John 18 : 22.

3. God shall smite thee, *thou* whited wall] Literally, "God is about to smite thee." Was this (1) an imprecation, or (2) the inconsiderate speech of a man under great excitement, or (3) was it a prediction or declaration of a future event? Each of these three views has strong supporters. Probably the greater number of modern writers incline to the second view. Others hold that it was a declaration of punishment surely awaiting this man, and all who were guilty of such injustice. The *strict* rendering of the Greek favors the latter view. The "whited wall" is the reflection of a stronger figure used by the Lord, "whited sepulchre," Matt. 23 : 27. Paul sets forth the specific points of the injustice: "sittest thou to judge me according to the law, and commandest me to be smitten contrary to the law?" The spirit of the Mosaic law forbids one to be condemned unheard.

4. Revilest thou God's high priest?] Paul was reproved and called to order apparently by some on-lookers, and not by officials of the court. This freedom of speech and act is common in Oriental courts. The judge will converse with a prisoner, and the prisoner talk to the judge, and bystanders, officers, witnesses and guards will freely discuss the statements and actions of a case in court as it progresses, until the confusion and clamor may equal that of the noisy street brawls or the shouts at the landing-places of steamers. Ananias was called "God's high priest" by those who stood by, either because he merely occupied the place of God's representative or because they believed he was of God's appointment. See Deut. 17 : 8–13.

5. I wist not, . . . that he was the high priest] Or, "I knew not

Common Version.	Revised Version.
2 And the high priest Ananias commanded them that stood by him to smite him on the mouth.	2 day. And the high priest Ananias commanded them that stood by him to smite
3 Then said Paul unto him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?	3 him on the mouth. Then said Paul unto him, God shall smite thee, thou whited wall: and sittest thou to judge me according to the law, and commandest me to be
4 And they that stood by said, Revilest thou God's high priest?	4 smitten contrary to the law? And they that stood by said, Revilest thou God's
5 Then said Paul, I wist not, brethren, that	5 high priest? And Paul said, I knew not,

. . . that he is high priest." These words have been variously explained. But all the explanations of value can be reduced to three: 1. *He spoke hastily*, and did not consider, reflect or think of the fact that he was speaking to the high priest. This implies that he lost his temper and spoke in a passion, and then withdrew his words. So substantially say Bengel, Ewald, Gloag, Hackett, Howson, Morus, Neander, Olshausen, Schaff, Spence, Wetstein, and Wordsworth. 2. *He was not aware or did not perceive that it was the high priest;* either because of some supposed imperfect sight, or from lack of official robes or position, or from frequent changes in that officer at that period, and Paul's absence from Jerusalem. So suppose Alford (but with hesitation), Abbott, Beza, Chrysostom, Clarke, Cyprian, Doddridge (doubtfully), Eichhorn, Farrar, Lange(?), Plumptre, *Pulpit Commentary*, Taylor, and Whedon. 3. *Paul did not regard the speaker as high priest;* either because he was a Roman puppet, and not of God's appointment nor of his people's, or had forfeited the office, or the office had ceased. So urge Alexander, Augustine, Barnes, Calvin, Erasmus, Gill, Greswell, Grotius, Jacobus, Meyer, Riddle, and Stier. It will be seen that able Biblical scholars hold to each of these views.

Of the first view it must be conceded, as Meyer and Alexander urge with almost irresistible force, that the Greek verb for "wist not" or "knew not" does not have the sense of "did not think," "consider" or "reflect," and no satisfactory instance of such a meaning has been cited. Moreover, if that were the sense Paul intended, then it is impossible to see how he must not have intended wholly to recall his declaration of the punishment which such injustice would bring on Ananias and his class, though many who urge the first view hold that Paul did not retract this declaration: so Alford and older interpreters. It is quite difficult to believe, too, that a Spirit-led apostle like Paul, so eager to win the Jews whom he lovingly calls his brethren, could be betrayed into such an outburst of hot temper, and so far forget his stedfast purpose to witness for his Master even in Jerusalem—particularly when he relied upon the distinct promise of the Spirit to guide him. Then too this witness Jesus approved in this case, see v. 11.

A careful study of the words and context will lead a judicial mind to feel that the second view does not suit the facts stated. For even if Paul failed to perceive the speaker to be in the position of the high priest, he still did recognize him as one of the rulers; for he expressly asks him, "sittest thou to judge me according to the law, and commandest me to be smitten contrary to the law?" That he did not recognize him as the presiding officer, yet did recognize him as a ruler, takes all the point out of his apology, and makes his citation, "Thou shalt not speak evil of the ruler of thy people," Ex. 22:28, very lame, if not meaningless. Moreover, the various reasons offered to explain why Paul did not recognize the speaker, such as imperfect sight,

Common Version.	Revised Version.
he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.	brethren, that he was high priest: for it is written, Thou shalt not speak evil of a

lack of official robes in the presiding officer's position, are pure conjectures. Paul did recognize him as judge, with power to make the order—an official order, usually uttered by the presiding officer of the council only (see "What think ye?" Matt. 26:66), and it would have been aside from prevailing custom, if not disorderly, had it been given by any other.

On the whole the third view, though not wholly satisfactory, seems preferable. Meyer and several others regard the words "I knew not, brethren, that he was high priest," as holy irony. "It implies that he was obliged to regard a high priest who acted so unworthily as not a high priest." Alexander says, "Paul means to deny that Ananias was in any such sense high priest as to make him a violator of the law in Exodus." The "objection to both" the other "solutions is that they suppose Paul to mean I did not know him, but I know him now, whereas the present tense (ἐστὶν) implies that his ignorance, from whatever cause arising, still existed. If the third view is accepted, then the words of v. 3 may be regarded as declaring a punishment soon to fall, "God is about to smite thee," and this came to pass within a few years, for Ananias was slain for his injustice and cruelty. Then too this reminding the council that Ananias was not high priest, whether they understood him to mean because of his Roman appointment or his forfeiture of the position, would naturally lead to a discussion between the Sadducees who favored Ananias, and the Pharisees who were of another party. This division led Paul to perceive the two factions in the council, as stated in v. 6. An incidental support of this view is the lack of the article (in the Greek) before high priest in v. 5, while the article is found before it in v. 2 and v. 4. That is, Paul does not know Ananias as "high priest" at all. It was also true that Ananias was not of God's appointment, and the office of high priest had ceased, or rather had been fulfilled in Christ, who had offered himself as the great high priest; a truth, however, which Paul did not stop to present to the council. The council knew that the high priest then present had not been properly appointed according to their law, and this was sufficient for them to see the keen irony of Paul's retort to the bystanders. Stier in an acute and candid discussion holds that Paul spoke as a prophet and had not reviled God's high priest, but that God would make his words good; nor was he ignorant of the law, which in fact required rulers to bear themselves worthily, as well as forbade others reviling them. He notes that Paul omits the first clause of the law, "Thou shalt not revile the gods" (margin "judges"), and "rebuked the inward hypocrisy of the whole council." There is no direct retraction of his words; and were they wrong it would be unlike an apostle not to make a full and clear retraction, rather than leave us to infer it from an ambiguous apology or from an explanation so easily misunderstood.

6. when Paul perceived that the one part were Sadducees, and the

COMMON VERSION.	REVISED VERSION.
6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.	6 ruler of thy people. But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Brethren, I am a Pharisee, a son of Pharisees: touching the hope and resurrection of the dead I am called in

other Pharisees] These words imply action at that moment of the members of the council revealing that they belonged to these two parties. The word "perceived" does not refer to some general knowledge that Paul had before, but to what he then saw. It is fair to infer that his remarks respecting the high priest, therefore, were the occasion of bringing out openly the party spirit in the council. Paul skillfully takes advantage of this fact, and boldly declares himself a Pharisee, "a son of Pharisees," that is, by a line of ancestors of that party, and holding their belief in respect to the resurrection of the dead, a doctrine which the Sadducees denied. His real offence was, so he implies, that he proclaimed the resurrection of Jesus Christ; the other charges were only accessories to or branches of the main one.

7. there arose a dissension] The appeal of Paul was a keen stroke of legitimate strategy. The Sadducees included Ananias; they were the cold, aristocratic, scorning agnostics of their day. The Pharisees were mainly sincere in their unbelief of Christianity, as Paul himself had been, but they believed in their Scriptures, and had religious habits. His avowal threw the two parties into a sharp contention; "the multitude," or better "the assembly," was divided; the Greek word is that from which the English word schism comes.

8. Sadducees say that there is no resurrection, neither angel, nor spirit] The Sadducees denied three things: 1, the resurrection, holding that the soul dies with the body; 2, the existence of angels; and 3, the existence of spirits. They appear to have denied a future life, and all life distinct from a material body; they accepted the books of Moses, but rejected the rest of the Old Testament and all oral law. They held that man had absolute moral freedom, and virtually denied an overruling Providence. They were worldly, caring little for religion. They dropped out of history soon after the first century of the Christian era. The Pharisees believed in a future life, the resurrection of the dead, and the existence of both angels and spirits.

9. We find no evil in this man] The "dissension" grew fiercer, until there was a great clamor. The "scribes" chiefly belonged to the Pharisees' party, and they copied, studied and interpreted the sacred writings. They "strove"; a strong word in Greek, meaning "to fight it out" or "to contend fiercely," saying, "We find no evil in this man: and what if a spirit hath spoken to him, or an angel?" See Revised Version, which omits "let us not fight against God," since the phrase is not found in four of the oldest

Common Version.	Revised Version.
7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.	7 question. And when he had so said, there arose a dissension between the Pharisees and Sadducees: and the assembly was
8 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.	8 divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.
9 And there arose a great cry: and the scribes *that were* of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.	9 And there arose a great clamour: and some of the scribes of the Pharisees' part stood up, and strove, saying, We find no evil in this man: and what if a spirit

Greek manuscripts, but may have been put in the margin from Acts 5:39, and thence drawn into the text. The reference to a spirit or angel speaking to Paul appears to be founded on his account of his conversion given to the crowd the day before. See Acts 22:7–10, 17–21.

10. fearing lest Paul should have been pulled in pieces] Or, "should be torn in pieces by them." The Sadducees tried to seize and kill him; the Pharisees tried to rescue and protect him. The council itself became as bad as the mob of the day before in their hand-to-hand fight over Paul. Lysias knew Paul was a Roman citizen, and therefore felt specially responsible for his safety; so he ordered a company of soldiers to rush down quickly and rescue Paul by force, and to bring him into the "castle," properly the "fortress" or "barracks," where he would be safe.

11. the Lord stood by him] This was great comfort to Paul in his trial. The words of the Lord, "Be of good cheer," imply that Paul was discouraged, cast down, full of gloomy doubts in regard to the wisdom of his visit to Jerusalem after all. Note that there is no mention of any sympathy from the Christian Jews of Jerusalem in these trying hours. Then follow the Lord's words implying approval of his conduct in Jerusalem. Is this consistent with the view that Paul lost his temper, and spoke a curse on the high priest instead of declaring the purpose of God? It may be said that the Lord says only that as Paul had testified in Jerusalem, so he would also in Rome, without stating whether that testimony was approved or not. But the *implication* is, the witness was approved. He had brought gifts to the Jerusalem saints, and had witnessed for Jesus; so his mission there was not a failure, though it might seem so to the world and to Paul himself.

Suggestive Applications.—1. True courage may spring from a good conscience and a good cause. 2. Worthy rulers command respect; unworthy ones deserve reproof. 3. The Christian may use prudence and skill in defence of himself and the truth. 4. Degenerate judges fall into strifes and fierce quarrels. 5. God may overrule pride, bigotry and anger to bring safety to his servants. 6. The civil power should protect the assailed Christian. 7. God comforts his faithful servants.

The Jews' Plot and Lysias' Orders. 23:12-25.

12. the Jews banded together, . . . under a curse] To which sect

Common Version.	Revised Version.
10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.	10 hath spoken to him, or an angel? And when there arose a great dissension, the chief captain, fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down and take him by force from among them, and bring him into the castle.
11 And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.	11 And the night following the Lord stood by him, and said, Be of good cheer: for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome.
12 And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.	12 And when it was day, the Jews banded together, and bound themselves under a curse, saying that they would neither eat

these Jews belonged is not said; but the inference is that they were in favor with the Sadducees who had so violently opposed Paul in the council. They bound themselves "under a curse"; literally, "anathematized themselves," for it is the same Greek word that Paul uses in Rom. 9:3; 1 Cor. 12:3; 16:22; and Gal. 1:8, 9, where the Revised Version reads "anathema," though it reads "under a curse" here. The Greek for "banded together" is one word, meaning a "combination," though in Acts 19:40 it is rendered "concourse." The pledge not to eat nor drink was a very ancient form of oath or vow; see 1 Sam. 14:24; 2 Sam. 3:35.

13. more than forty . . . made this conspiracy] Or, literally, "this swearing together." It is not improbable that these "forty" were of the Sicarii or assassins, and also of the zealots, wild and fanatical parties of those times. Their plan was to enlist the "chief priests and elders," members of the council, in the plot; and they unblushingly propose it to them. These officials were to induce the council to request that Paul be brought again before them, to judge the case more exactly; then the conspirators would waylay and kill him. It is not distinctly said that the "priests and elders," nor the council, consented to this horrible plot; but it is clearly suggested that the former did join the conspiracy. Josephus says the zealots had conspired to assassinate Herod the Great, *Antiq.* 12:6, 2 and 15:8, 3; and Mattathias, the founder of the Maccabæan dynasty, had assassinated an apostate Jew at Modin, 1 Macc. 2:24. Philo, an Alexandrian Jew, declared that it was right for any Jew to punish with his own hands those guilty of forsaking the orthodox worship of God; and that too without bringing them before a magistrate.

15. we, . . . are ready to kill him] Here was a company of conspirators appealing to their spiritual rulers to sanction the secret slaying of a man, without conviction or trial: to strike him down in the most cowardly manner, without judge or jury. This would destroy even the form of justice and make judges a party to assassinations! These conspirators say, "You need only appear to be seeking judicial investigation; the rest leave to us." Zeal for religious parties rather than for religion, eagerness to advance a sect, as if that was promoting true Christianity, is not yet extinct. It takes more than great learning, a keen intellect, a head full of theology, a good logician, to perceive that zeal for religious parties is not Christianity; it takes a big heart full of love to God and love to man to see that truth in times of religious agitation.

COMMON VERSION.

13 And they were more than forty which had made this conspiracy.
14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.
15 Now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

REVISED VERSION.

13 nor drink till they had killed Paul. And they were more than forty who made this
14 conspiracy. And they came to the chief priests and the elders, and said, We have bound ourselves under a great curse, to taste nothing until we have killed Paul.
15 Now therefore do ye with the council signify to the chief captain that he bring him down unto you, as though ye would judge of his case more exactly: and we, or ever he come near, are ready to slay

16. Paul's sister's son . . . told Paul] Nothing more is known of this sister nor of the son. It is useless to make conjectures about them. Paul's nephew seems to have heard of the plot, not by common rumor, for it was probably kept secret. The Greek word rather implies that he heard of it in some more direct way, as if he had overheard the conspirators or some Sadducees discussing it, or it had been told him by the guild of Pharisees. At once he gained admission to the fortress and told his uncle Paul.

17. Bring this young man unto the chief captain] Paul had been in charge of centurions, Acts 22:25, and there was one easily at hand in the fortress. One was asked to take this young man to the Roman commander, "for he hath something to tell him"; some "important business" we would say.

18. Paul the prisoner called me] The Roman officers were careful to treat Paul with kindness, for they now knew that he was a Roman citizen. Moreover, their previous treatment of him, when they thought he was only a Jew, exposed them to severe penalties of the law should Paul or his friends lodge a complaint against them. It was therefore wise policy for the officers to give the largest freedom possible to Paul, and to grant his friends free access to him. This will account for the readiness of the centurion to take the young man to his superior officer, and for the attention Lysias gave to the young man's story, granting him a private interview. It is not necessary to suppose that Paul's religious character and views moved him. It is not clear that he knew what or who Paul was in this respect. See Acts 22:29, 30.

20. as though they would inquire somewhat] Or, better, "as though thou wouldest inquire somewhat more exactly concerning him," R. V., following the reading of four oldest manuscripts. But the common reading "they" is in closer harmony with the statement in v. 15, yet the Greek manuscripts are against it. Perhaps the inquiry was proposed to both

COMMON VERSION.

16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.
17 Then Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.
18 So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee.
19 Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me?
20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would inquire somewhat of him more perfectly.

REVISED VERSION.

16 him. But Paul's sister's son heard of their lying in wait, [1]and he came and entered into the castle, and told Paul.
17 And Paul called unto him one of the centurions, and said, Bring this young man unto the chief captain: for he hath some-
18 thing to tell him. So he took him, and brought him to the chief captain, and saith, Paul the prisoner called me unto him, and asked me to bring this young man unto thee, who hath something to
19 say to thee. And the chief captain took him by the hand, and going aside asked him privately, What is that thou hast to
20 tell me? And he said, The Jews have agreed to ask thee to bring down Paul tomorrow unto the council, as though thou wouldest inquire somewhat more exactly

[1] Or, *having come in* upon them, *and he entered &c.*

parties, and the young man refers to that by Lysias only from courtesy to him.

21. do not thou yield unto them] Or, strictly, "be not thou persuaded by them," which shows the courteous tone of his request as it appears in the Greek. The word is elsewhere so translated; see Luke 16:31; Acts 13:43; 14:19; 18:4; 19:8, 26; 21:14, etc. The young man's language here implies that the council had agreed to the base plot, or that he believed they would do so; and the action of Lysias in speedily getting Paul out of the city implies that the Roman believed so too. The parties were ready, and simply waited to get the needed consent of Lysias to put Paul in their way. It is possible that some of the Pharisees in the council who favored him had learned of the plot and reported it to the nephew, so that Paul might be aware of it.

22. tell no man that thou hast shewed these things to me] Literally, "that thou hast brought to light these things before me," implying that they were in the dark or hidden before. Now Lysias proposed to meet their plot by a plan which he wanted to keep hidden also. Moreover, he did not wish the Jews to suspect that his action was based on any knowledge of their plot; it was his privilege and duty to send a prisoner under such circumstances to the governor at Cæsarea.

23. two centurions, . . . two hundred soldiers . . . horsemen . . . spearmen] Lysias knew the conspirators were 40 in number; that they would have sympathizers in and out of the council; how many he probably did not know. He must provide a strong escort, therefore. From Jerusalem to Cæsarea was 68 miles according to a Roman itinerary, or 75 miles according to Josephus: *Antiq.* 13:11, 2; *Wars*, 1. Thus the military guard consisted of 200 foot soldiers, usually heavy-armed, 70 horsemen and 200 "spearmen" or light-armed footmen;* in all 470 soldiers to conduct Paul safely to Cæsarea, and to guard against any mob force of conspirators who might try to seize him from the soldiers and kill him. The third hour of the night would be about 9 o'clock in the evening: an early start to get Paul out of the reach of conspirators before daybreak.

Common Version.	Revised Version.
21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.	21 concerning him. Do not thou therefore yield unto them: for there lie in wait for him of them more than forty men, who have bound themselves under a curse, neither to eat nor to drink till they have slain him: and now are they ready, look-
22 So the chief captain *then* let the young man depart, and charged *him*, *See thou* tell no man that thou hast shewed these things to me.	22 ing for the promise from thee. So the chief captain let the young man go, charging him, Tell no man that thou hast signi-
23 And he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to Cesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;	23 fied these things to me. And he called unto him two of the centurions, and said, Make ready two hundred soldiers to go as far as Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at

* The Greek word for spearmen is not in classical Greek, and is found only here in the New Testament. It means "to take with the right hand." One manuscript reads "to throw with the right hand."

24. provide . . . beasts] Some infer from this verse that the entire force was to be mounted on "beasts"—horses or mules; but the order was to provide beasts that they might set Paul thereon. The soldiers who were his special guards would require beasts as well as Paul, hence perhaps the order to provide "beasts"; more than one.

bring *him* safe unto Felix] Felix was formerly a slave in the household of Antonia, the mother of Claudius Cæsar. He was set free, and secured the position of procurator (governor) of Judæa 52 A.D. Tacitus says he had the power of a tyrant with the temper of a slave. He had three wives in succession—1, Drusilla, granddaughter of Cleopatra; 2, an unknown princess; 3, another Drusilla, daughter of Agrippa I. He was infamous alike for lust and cruelty. Josephus accounts him one of the most corrupt and oppressive rulers that Rome ever sent to Judæa. He hired assassins to kill Jonathan, a high priest. He was deposed and sent to Rome for trial A.D. 60, but escaped punishment. Festus was appointed in his place.

25. he wrote a letter] This was the formal and official explanation of why the prisoner was sent to the higher officer for trial. It was called *elogium;* in this case not an accusation, but rather a statement favorable to Paul.

SUGGESTIVE APPLICATIONS.—1. God's providence protects his servant by exposing the plots of his enemies. 2. The basest of plots may be approved by sincere though misguided men. 3. Plots that are secret, crooked and desperate may usually be suspected as wrong. 4. Christians have a right to use all lawful means in their power to protect themselves. 5. Faith and works go together in all successful efforts for saving souls.

PAUL SENT TO FELIX. 23:26-35.

26. Claudius Lysias unto the most excellent governor Felix] This letter is Oriental in form. The writer places or, as we would say, signs his name at the beginning instead of at the end. The title "most excellent" given to Felix is the same that Luke gives to Theophilus, Luke 1:3. He calls him "governor," Greek ἡγεμών, the term for proprætor of an imperial province, to distinguish him from the ἀνθύπατος, or proconsul of a senatorial province, such as Sergius Paulus and Gallio, Acts 13:7, 8; 18:12. But the title of Pilate and Felix was more exactly ἐπίτροπος, procurator, yet loosely termed ἡγεμών. The "greeting" is also Oriental, see James 1:1; Acts 15:23. The letter was delivered to a centurion to hand to Felix.

27. then came I . . . having understood that he was a Roman]

COMMON VERSION.	REVISED VERSION.
24 And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.	24 the third hour of the night: and *he bade them* provide beasts, that they might set
25 And he wrote a letter after this manner:	25 Paul thereon, and bring him safe unto Felix the governor. And he wrote a letter after this form:
26 Claudius Lysias unto the most excellent governor Felix *sendeth* greeting.	26 Claudius Lysias unto the most excel-
27 This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.	27 lent governor Felix, greeting. This man was seized by the Jews, and was about to be slain of them, when I came upon them with the soldiers, and rescued him having learned that he was a Roman.

Most adroitly does Lysias color his statement to cover his binding Paul to scourge him, and to convey the impression that he rescued him from the Jews because he knew Paul was a Roman; whereas he did not discover that Paul was a Roman until afterwards, when he was about to scourge him. This may be intentional, or it may be due to negligence; in either view it is incidental proof of the genuineness of the letter. A forger would scarcely have done this.

28. I brought him forth into their council] Or, "brought him down unto their council." Compare Acts 22:30. Lysias intended to show that the prisoner had been brought before the local court where the trouble occurred; a form which the Romans usually deemed prudent to observe.

29. accused of questions of their law] More accurately, "accused about questions of their law." The Common Version represents the questions as the crimes of which Paul was accused, whereas the thought in the Greek is that Paul was accused of crimes relating to questions about their Mosaic law. This had nothing to do with questions relating to the Roman law. Then why send him to the Roman procurator? Because

30. the Jews laid wait for the man] Or, "that there would be a plot against the man," R. V., based on a different Greek reading supported by the Sinaitic and Alexandrian manuscripts. Notice that he passes over the squabble in the council when Paul was in danger of being torn in pieces, but declares his knowledge of the plot to kill him. This was sufficient ground for sending a Roman citizen where he might be expected to have a fair trial, according to Roman custom. The accusers were also ordered to accuse Paul before Felix. "Farewell" is omitted in the Revised Version, two manuscripts, the Alexandrian and Vatican, not having it, though it is in the Sinaitic, and is retained by Tregelles. The custom of those times raises a strong presumption that it was in the letter, see Acts 15:29.

31. brought *him* by night to Antipatris] This place, now Kefr-Saba, was over 40 miles from Jerusalem, and more than halfway to Cæsarea. They would reach it early in the morning, and all danger of attack or pursuit from the conspirators would be over. The foot-soldiers, therefore, returned

Common Version.	Revised Version.
28 And when I would have known the cause wherefore they accused him, I brought him forth into their council:	28 And desiring to know the cause wherefore they accused him, [1] I brought him
29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.	29 down unto their council: whom I found to be accused about questions of their law, but to have nothing laid to his
30 And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what *they had* against him. Farewell.	30 charge worthy of death or of bonds. And when it was shewn to me that there would be a plot [2] against the man, I sent him to thee forthwith, charging his accusers also to speak against him before thee.[3]
31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.	31 So the soldiers, as it was commanded them, took Paul, and brought him by

[1] Some ancient authorities omit *I brought him down unto their council.* [2] Many ancient authorities read *against the man on their part, I sent him to thee, charging &c.* [3] Many ancient authorities add *Farewell.*

to Jerusalem; the horsemen were sufficient to take Paul safely on to Felix. Thus far they had come by night.

32. On the morrow they left] This may mean the day after they reached Antipatris; so Alford understands it. But as this was a forced journey, it is more natural to regard it as meaning the next day after leaving Jerusalem. If they had laid over a whole day at Antipatris it would have given time for the conspirators to swoop down upon them, and it would have been folly to send the troops back in such a case.

33. delivered the epistle] The horsemen went on, and when they came to Cæsarea, a journey of five or six hours from Antipatris, handed the letter and the prisoner over to Felix, and awaited his orders.

34. he asked of what province he was] Felix read the letter. In case a prisoner had to be sent on to the proconsul of Syria or to Rome, it was needful to know where he belonged; from which class of provinces, imperial or senatorial, he came. This was not stated in the letter. Compare similar questions of Pilate in respect to Jesus, Luke 23:6, 7. The officers in charge of the horsemen informed Felix that Paul was of Cilicia, an imperial province, hence the case was one for Felix to consider.

35. kept in Herod's judgment hall] Or, "palace," or strictly "prætorium." Promising to "hear thy cause" meant that he would give his case formal examination when the accusers arrived. Felix ordered Paul kept in Herod's prætorium. This was built by Herod the Great for his own use, and in it his grandson Agrippa died, as related in Acts 12:23 and by Josephus. Paul as a Roman citizen was given many privileges, and though under arrest he does not appear to have been committed to a common prison. Some part of Herod's building may have been fitted up for detention of prisoners of state. Paul was guarded or detained by soldiers, and must await the slow processes of a trial.

SUGGESTIVE APPLICATIONS.—1. The world knows and cares little about the greatest religious questions. 2. Heathen governments notice religion only when it disturbs their ease. 3. The best civil government cares, however, for its citizens. 4. A bad ruler may hear the case of a good man from selfish motives. 5. A Christian citizen is entitled to fair treatment from his government.

COMMON VERSION.	REVISED VERSION.
32 On the morrow they left the horsemen to go with him, and returned to the castle:	32 night to Antipatris. But on the morrow they left the horsemen to go with him,
33 Who, when they came to Cesarea, and delivered the epistle to the governor, presented Paul also before him.	33 and returned to the castle: and they, when they came to Cæsarea, and delivered the letter to the governor, presented Paul also
34 And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of Cilicia;	34 before him. And when he had read it, he asked of what province he was; and when he understood that he was of Cilicia, I
35 I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.	35 will hear thee fully, said he, when thine accusers also are come: and he commanded him to be kept in Herod's [1]palace.

[1] Gr. *Prætorium.*

Paul Before Felix. 24:1-27.

Analysis.—Paul for the third time makes his defence. His *first* defence was from the stairs leading to the fortress in Jerusalem, Acts 22:3-21; the *second* was before the council, Acts 23:1-7; and the *third* before Felix. A *fourth* defence was made before Festus, when Paul appealed to Cæsar, Acts 25:7-11; and a *fifth* before Agrippa, Acts 26:1-32. In this *third* hearing, Paul is accused by Tertullus of sedition, heresy and profanation of the temple, 24:1-6 (Tertullus charges that Lysias forcibly interfered with the Jewish court, and sent the Jews to him); to these charges the Jews assent, vs. 7-9. Paul denies the charges, declaring that they cannot be proved, vs. 10-13. He frankly explains his belief, worship and conduct in Jerusalem, vs. 14-19, and challenges his accusers to tell of any wrong-doing by him, vs. 20, 21. Felix postpones the case; then, to please his wife, calls Paul to explain his religion, vs. 22-24; postpones decision again, hoping for a bribe, and leaves Paul a prisoner for two years.

1. after five days Ananias . . . elders, and . . . Tertullus] The five days may be counted from Paul's arrival at Cæsarea, so Wetstein, Lumby; or from his arrest in Jerusalem, so Morus, and Rosenmuller; or from his departure from Jerusalem, so Hackett, Howson, Meyer, Plumptre, and Spence; this last is more likely, as it points to the date in Acts 23:31. Ananias the high priest went down with a delegation of "certain elders," R. V., no doubt the Sadducæan members of the Sanhedrin, who were vexed because Lysias had rescued Paul from their hands, see Acts 23:10. Tertullus from his Latin name was an "orator," or strictly a rhetorician, hired by the accusers, for his knowledge of Roman rules and law and for his skill, to persuade Felix that Paul was dangerous to Rome. Some think Tertullus was employed because they suppose Latin was used in all the courts of the empire, as Valerius Maximus reports, and Howson holds this view. Others affirm that Greek was used occasionally at least in the courts of Rome, and even heard in the senate, so Dio Cassius and Suetonius declare; hence these proceedings were not probably in Latin, for in that case Paul's reply would have been in that language, and the trial of Jesus before Pilate would have been in Latin also; a conjecture resting on too weak a foundation to be accepted. Indeed history tells us that the Roman efforts to enforce the use of Latin in law courts failed. Under the emperors Greek was permitted even in Rome itself. Tertullus is a form between Tertius and Tertullianus; the latter is the name of a noted Christian father. They "informed the governor," a legal phrase meaning that they presented formal charges against Paul.

2. when he was called . . . Tertullus began to accuse *him*] The

Common Version.	Revised Version.
CHAP. XXIV.—And after five days Ananias the high priest descended with the elders, and *with* a certain orator *named* Tertullus, who informed the governor against Paul	24 And after five days the high priest Ananias came down with certain elders, and *with* an orator, one Tertullus; and they informed the governor against Paul.
2 And when he was called forth, Tertullus	2 And when he was called, Tertullus began

Roman law required accusers to come face to face before the person they accused. Hence Paul "was called," that is, brought before Felix, before Tertullus began. Then he began his plea, as a prosecuting attorney would in American courts. The shrewd orator first compliments the judge or governor. The rules of his art were thus laid down by Cicero and other rhetoricians. Felix was cruel, unjust, lustful, yet he had put down the brigands, robbers and assassins with energy. So Tertullus adroitly speaks of "much peace," and of "evils corrected," R. V., or strictly, according to the revised Greek text, "reforms" or "improvements." This might be said perhaps by some stretch of charity; though within two years after, Felix was called to Rome and violently accused by the Jews of the worst acts of misgovernment, and only escaped punishment by the influence of his brother Pallas, who was high in the counsels of the emperor Nero, see Josephus, *Antiq.* 20:8, 10. The introduction as a whole was therefore overdrawn and fulsome—a trick of the hired advocate to gain his case. "By thy providence" means "by thy forethought" or "foresight." So they had on coins and medals "the providence of Cæsar."

4. hear us of thy clemency a few words] Literally, "hear us concisely in thy gentleness." The speaker identifies himself with the accusers, as he is pleading their case. The allusion to "clemency," or strictly "gentleness" or "fairness," in Felix was flattery; Felix was noted for his severity and readiness to take bribes. The phrase "a few words" is one word, an adverb in Greek, meaning "briefly," "concisely."

5. we have found this man *a* pestilent *fellow*] Tertullus shrewdly puts first the charge of sedition; Paul as a disturber of the peace, a plague. This was a charge the Roman governor must recognize. The phrase "we have found" was meant to imply that the Jews had taken some pains to look into the conduct of the person, and to uncover and detect his evil designs.

a mover of sedition] Or, "of insurrections" according to a revised reading. Notice the charge is not that he stirs up insurrection among the Gentiles, but among the Jews only; yet this he does among all Jews "throughout the world," a common phrase then in use to designate the whole Roman empire. The Jews were very turbulent in those times, and insurrections among them frequent, so this point would be a forcible one with a Roman governor. This more exactly specifies what was included in

COMMON VERSION.	REVISED VERSION.
began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,	to accuse him, saying, Seeing that by thee we enjoy much peace, and that by thy providence evils
3 We accept *it* always, and in all places, most noble Felix, with all thankfulness.	3 are corrected for this nation, we accept it in all ways and in all places, most ex-
4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.	4 cellent Felix, with all thankfulness. But, that I be not further tedious unto thee, I intreat thee to hear us of thy clemency
5 For we have found this man *a* pestilent *fellow*, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:	5 a few words. For we have found this man a pestilent fellow, and a mover of insurrections among all the Jews through- out [1]the world, and a ringleader of the

[1] Gr. *the inhabited earth.*

the general charge of "pestilent fellow": it tells how in their view he disturbed the peace of the people, and to what extent he did it.

ringleader of the sect of the Nazarenes] Or, "of the heresy of the Nazarenes," see v. 14. Tertullus shrewdly attempted to show that the real offence of Paul in the eyes of the Jews was also a crime against the Roman law. His argument is that Paul as ringleader of the Nazarenes stirs up strifes among the Jews and puts them in a turbulent state among themselves, not that he turned them against the Romans. "Nazarenes" was here used as a term of reproach for Christians; the term is still in use among Moslems and some Jews. This was an old charge at Thessalonica, and before Gallio, Acts 17:7; 18:12-16.

6. to profane the temple] Notice; the Jews modified their original charge of actually having defiled the temple, Acts 21:28, to the charge of having *attempted* to defile or profane it. For "gone about" is an old English phrase meaning "assayed" or "attempted" to do a thing.

whom we took] The words seem to imply that the Jews arrested Paul in a lawful and orderly way. Tertullus artfully disguises the disorderly and riotous conduct of the crowd in and about the temple; or, possibly his words refer to their taking him when Lysias brought Paul before the council. If that is his meaning, then he wholly omits their previous tumult and disorderly seizure of Paul. The last clause of v. 6, the whole of v. 7 and the first clause of v. 8 are placed in the margin of the Revised Version, as of doubtful authority. The weight of *external* evidence is against their insertion in the text; as they are not found in the Sinaitic, Vatican or Alexandrian manuscript. But the weight of *internal* evidence is in favor of their retention in the text. The words are recognized by one ancient manuscript, and by the Syriac and Vulgate versions, and by Chrysostom. The context seems to call for some statement of the kind, as Alford admits, though he places the words in brackets; and they have been omitted by Mill, Griesbach, Lachmann, Tischendorf, and Westcott and Hort. Some particular internal evidence for the passage will be noted below. If the passage is genuine, Tertullus goes on to state that the Jews would have judged him by their law; which is partly true as to their purpose, but untrue as to fact, since their court fell into an open quarrel over him, and became a mob ready to tear Paul in pieces.

7. Lysias came . . . and with great violence] This charge would be a natural one for the Jews to make, in order to cover their own tumultuous acts or excuse them, and to imply that the case was one which did not call for Roman interference. They probably were not aware that Lysias had informed Felix that Paul was a Roman citizen. The aim of this argument (if these words belong to the text) is to have Felix deliver Paul over to them

Common Version.	Revised Version.
6 Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.	6 sect of the Nazarenes: who moreover assayed to profane the temple: on whom
7 But the chief captain Lysias came *upon us*, and with great violence took *him* away out of our hands,	

to be tried. This they tried to persuade Festus to do two years later, and apparently with success, and to escape their hands Paul finally appealed to Cæsar. The facts are here adroitly put so as to amount to a misrepresentation; the conduct of the Jews is made to appear in better light than that of Paul or Lysias, as no doubt Tertullus was led to represent it at the suggestion of the Jewish priests and elders.

8. by examining of whom thyself mayest take knowledge] The disputed clause in the text ends with "commanding his accusers to come unto thee." This Lysias actually did after he had sent Paul safely beyond their reach. Who is the person from whom Tertullus proposes to have Felix gain the full facts in the case? The Common Version leads the reader to think it might be of Paul's accusers or of Lysias. In Greek, however, the pronoun is not plural but singular, hence it must refer either to Paul or to Lysias. The Revised Version, by omitting the preceding clauses as spurious, makes it refer to Paul. But for Tertullus gravely to assert that Felix could gain full or exact knowledge of the facts from the person he had accused of being a "pestilent fellow," "a mover of insurrections," would be preposterous. Some have suggested that "examining" meant "by scourging." While it is a legal term, the Greek word means, as Meyer observes, an ordinary judicial inquiry, and rarely if ever by scourging. This therefore is indirect internal evidence that the omitted clauses of the Revised Version belong in the text, and that Lysias was the person from whom Tertullus wished Felix to gain the facts. Notice also that Felix postponed the case to hear from Lysias, see v. 22. By questioning the chief captain Felix could learn the truth about the things of which the Jews accused Paul. That would be natural for Tertullus to say; for a Roman governor would have confidence that a Roman captain would not be biased at least in favor of the Jews.

9. the Jews . . . assented] Or, "joined in the charge," so the amended Greek reading. It was more than assent on their part. They unitedly accused or attacked Paul, and declared in a judicial way that all Tertullus had said was true. They were supporting their advocate as if they were witnesses affirming the charges. But Roman law did not admit them as witnesses; they were accusers.

10. Paul, after that the governor] Or, "And when the governor

Common Version.	Revised Version.
8 Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.	8 also we laid hold:[1] from whom thou wilt be able, by examining him thyself, to take knowledge of all these things, whereof
9 And the Jews also assented, saying that these things were so.	9 we accuse him. And the Jews also joined in the charge, affirming that these things were so.
10 Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:	10 And when the governor had beckoned unto him to speak, Paul answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do cheerfully make my defence:

[1] Some ancient authorities insert *and we would have judged him according to our law.* 7 *But the chief captain Lysias came, and with great violence took him away out of our hands,* 8 *commanding his accusers to come before thee.*

had beckoned unto him to speak, Paul answered," which is better than the Common Version. The accusers had presented their side, so the Roman procurator Felix "beckoned" to Paul to make his defence. "Beckoning in the East," writes Dr. Post of Beirut, "is done in a way quite opposite to that of the West. The hand is turned with the palm downward, and either the forefinger alone or more commonly all the fingers are waved downward by flexing them upon the palm. In beckoning from a great distance the whole hand is flexed downward on the wrist, and made to describe a kind of pawing motion in the air. In giving permission to speak, the motion would probably have been an outward and upward wave of the hand, with the palm at first directed inward and then upward. In waving a person away, the motion of beckoning to him is reversed, the palm being downward as before, but the fingers at first in a state of flexion are extended, or the whole hand is extended from the wrist. The motions of both beckoning and waving away, if extreme, involve the whole arm from the shoulder, and even the whole trunk."*

thou hast been of many years a judge] Some have said this was flattery or exaggeration, since Felix had succeeded Cumanus in 52 or 53 A.D., and it was then 58 or 59 A.D., or only six years. But this was longer than usual; and moreover Tacitus expressly states (*Annal.* 12:54) that Felix had been joint procurator with Cumanus, a fact omitted by Josephus. Paul uses a similar term (but not the same in Greek) in v. 17. The "years" were enough to give Felix a clear knowledge of the state of affairs among the Jews. As such familiarity with Jewish religion and affairs was needful to understand the motive of the Jews in prosecuting the apostle, he could therefore honestly say, on that account, he cheerfully made his defence before Felix, who had this knowledge.

11. twelve days since I went up to Jerusalem] Notice the better order and reading of the Revised Version. The thought is, Since thou (from thine office, residence among, and knowledge of affairs) canst know well that not more than twelve days since I went up worshipping (that is, in order to worship) in Jerusalem. Thus Paul skillfully asserts that his conduct for twelve days only is to be examined, and that his purpose in going up to Jerusalem was to worship; presumptive evidence against the charge that he had attempted to profane the temple. The twelve days may be counted thus: 1, Paul reaches Jerusalem; 2, meets James; 3, undertakes the Nazirites' vow; 4 to 7, the seven days broken by arrest on seventh day; 8, before council, and started for Cæsarea, and five days after, counting the eighth, would make the hearing on the twelfth day.

12. neither found me in the temple . . . raising up the people] Literally, "or stirring up a crowd," "either in the synagogues or in the city."

Common Version.	Revised Version.
11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.	11 seeing that thou canst take knowledge, that it is not more than twelve days since
12 And they neither found me in the	12 I went up to worship at Jerusalem: and neither in the temple did they find me

* *Sunday-School World*, vol. xxv. p. 79.

Paul flatly denies the charges. He was not found, literally "discoursing" or "discussing" even in the temple, much less attempting to profane it. Nor did they find him literally "making a stopping of a crowd," or, as Alexander renders it, "making a gathering of a mob," "either in the synagogues, or throughout the city," the only places where the thing could be done. Is there a half-suppressed hint that the Jews had been guilty of both these things?

13. Neither can they prove the things] Or, "prove to thee the things," etc., as a Revised text reads. Paul challenges his accusers to prove any of the charges they made against him. He declares that they cannot do it. Under Roman or Mosaic law the charges must be proved by two or more credible witnesses, and could not rest on the many and noisy assertions of the accusers.

14. this I confess unto thee] Felix might have been ready to ask, What then is the cause of all this strife? How do you account for it? What about this Nazarene sect? Paul frankly meets this. He is not a profaner of temples; he worships God, the God of his fathers the Jews, but "after the way which they call heresy" or "sect" (as in A. V.; since there is no article in the Greek). The Greek word is the same for "heresy" and "sect," and is from a stem primarily meaning "to take," then "a choice," hence a "party" or a "school," as in philosophy. The Stoics, Epicureans and Peripatetics were αἱρέσεις, "heresies," "sects." So the Sadducees and Pharisees were "heresies" or "sects" in the strict sense of the term. Thus the Jews used it to designate them, but not in an offensive sense; see Acts 5:17; 15:5; also 26:5. It seems however to have been used also in an offensive sense; see Acts 28:22. Paul used it to designate the unchristian divisions in the Corinthian church, and among Christians generally, 1 Cor. 11:19; Gal. 5:20. Peter however prefixes "destructive" to designate the bad character of the "heresies," literally "heresies of perdition," 2 Pet. 2:1, R. V. But Paul does not admit that his way of worship is a real heresy, for he declares "so serve I the God of our fathers, believing all things," literally, "which have been written throughout the law and the prophets." The Revised Version might mislead the reader to think that Paul said he believed all things according to law and which were written also in the prophets; that is, all the law which the prophets had approved. What he means to say is that he believes everything throughout the law and the prophets, the entire Jewish Scriptures. Grammatically the phrase may be rendered "according

COMMON VERSION.	REVISED VERSION.
temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:	disputing with any man or stirring up a crowd, nor in the synagogues, nor in the
13 Neither can they prove the things whereof they now accuse me.	13 city. Neither can they prove to thee the
14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:	14 things whereof they now accuse me. But this I confess unto thee, that after the Way which they call [1]a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets:

[1] Or, *heresy*

to the law," etc., as in the Revised Version; but it agrees better with the context, and the construction of the whole clause, to render it as stated. So Meyer and others hold.

15. hope . . . which they . . . allow, . . . a resurrection] Or, "having hope toward God, which these also themselves look for [or accept], that there shall be a resurrection both of the just and unjust," R. V. As Paul's accusers were probably Sadducees, it is better to render the clause "which they themselves receive" or "accept." That is, the Sadducees did not count the Pharisees heretics, but they admitted or accepted them as true and sincere Jews. Thus they themselves allowed or tolerated the doctrine of resurrection, though personally they did not believe it. Notice the Revised Version omits "of the dead." The words are not necessary to give the thought. Paul mentions this fact, not so much, apparently, to adhere to this view which irritated Ananias, as to show Felix that the doctrine was not anything new, but one which Ananias and his party had long recognized and allowed. He did not hold to the annihilation of the wicked.

16. to have . . . a conscience void of offence] The Greek word for "exercise" is an athletic and medical term, meaning "to practice" or "to strive hard" to do a thing, to train one's self in a thing. Paul tried honestly to obey his conscience, even when it led him to persecute Christians. But it was not then enlightened as it should have been. He resisted the truth; he did it conscientiously; but even this made him exclaim, "Christ Jesus came into the world to save sinners; of whom I am chief," 1 Tim. 1:15. Though he labored so hard "to have a conscience void of offence toward God and men alway," R. V., yet when Jesus appeared to him he was conscious that he was a great sinner. What he meant to affirm was that he was no malcontent or fanatic, but one who sincerely and peacefully served (including worship) the God of his fathers. He had no new God, no new religion, but only the true spiritual worship taught in their old Scriptures. Whether Jesus of Nazareth was the Christ was a question of interpretation of Jewish prophecies, and one with which the Roman ruler had nothing to do, so Paul does not touch it.

17. after many years I came to bring alms] Or, literally, "after several years." This is indefinite; so whether Paul referred to the four or five years between this and his former visit to Jerusalem, as Meyer supposes, or to the longer period from the time he resided in Jerusalem and left for Damascus, cannot be certainly said. The important fact is that he now came to bring funds that had been collected in foreign parts to be given for the

Common Version.	Revised Version.
15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.	15 having hope toward God, which these also themselves [1]look for, that there shall be a resurrection both of the just and un-
16 And herein do I exercise myself, to have always a conscience void of offence toward God, and *toward* men.	16 just. Herein do I also exercise myself to have a conscience void of offence toward
17 Now after many years I came to bring alms to my nation, and offerings.	17 God and men alway. Now after some years I came to bring alms to my nation,

[1] Or, *accept*

poor Jews in Palestine. A man on such an errand showed a benevolent, not a schismatic or turbulent, spirit. Moreover, he came also to bring or make offerings; different from the alms, and distinctively a devout act. He could have, therefore, no purpose to profane the temple, as his accusers charged.

18. Jews from Asia found me purified in the temple] Or, "amidst which they found me," etc., R. V. Felix knew the customs of the Jewish religion, and would readily see the force of this statement. Notice the changed order of the words in the Revised Version. Paul was engaged in making offerings, or arranging for them possibly, and was "purified," that is, ceremonially clean according to the law for the Nazirite and for the temple. See Num. 6:3–8. He was not with a crowd, or making any disturbance; "but certain Jews from Asia" (were there), so runs the order of the sentence in the Revised Version, following the order in the Greek more closely than the Common Version. The "they" refers forward to the Jews of Asia in the Revised Version, and the sentence is intentionally elliptical. It conveys the impression that the Asiatic Jews were responsible for the tumult without definitely saying so, for they are not in court.

19. ought to have been here] They made the complaint on which he was seized; they "ought to have been here . . . to make accusation," R. V. Why are these others in their place here? These did not see the act. The point of this plea is that Ananias and the elders were not his real accusers, but the Jews from Asia, who failed to appear against him. Hence under the Roman law that the accusers should meet the accused face to face on trial, it was not lawful to proceed until these accusers from Asia came. As they had not come when notified by Lysias, it was fair to infer that they had no case against him. But Paul did not propose to ask Felix to clear him on a mere technicality of the law.

20. let these . . . *here* say, if they have found any evil] Or, "let these men themselves say what wrong-doing they found, when I stood before the council." They were not competent to accuse him of wrong-doing in the temple. Ananias was not there at the time; the Asiatic Jews were. But they could say what wrong he had done in the council (for they were present then), and could tell why the wrangle arose there which caused Lysias to rescue Paul out of their hands.

21. Except . . . for this one voice, . . . Touching the resurrection]

COMMON VERSION.	REVISED VERSION.
18 Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.	18 and offerings: [1]amidst which they found me purified in the temple, with no crowd,
19 Who ought to have been here before thee, and object, if they had aught against me.	nor yet with tumult: but *there were* cer- 19 tain Jews from Asia—who ought to have been here before thee, and to make accu-
20 Or else let these same *here* say, if they have found any evil doing in me, while I stood before the council,	20 sation, if they had aught against me. Or else let these men themselves say what wrongdoing they found, when I stood
21 Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.	21 before the council, except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question before you this day.

[1] Or, *in* presenting *which*

This act he had already confessed, and had shown that it was consistent with Jewish law and custom. He now virtually declares that this declaration of his belief in the resurrection led to the tumult in the council, and challenges his accusers to show any wrong-doing on his part, unless they count that wrong.

22. Felix . . . deferred them] Notice that "heard these things" is not in the oldest manuscripts, and is omitted in the Revised Version. The narrative leads us to infer that his accusers were unable to answer, or that Felix cut the matter short, seeing, like Gallio, that it was a question of Jewish religion which lay at the bottom of this accusation. For Felix had a more accurate or "exact knowledge concerning the Way," a title for the Christians. See Acts 16:17; 18:26; 19:9, 23; 24:14. Jesus had said, "I am the way," John 14:6.

When Lysias . . . shall come down, I will know] Or, "I will determine your matter," R. V. This postponement to hear from Lysias favors the genuineness of the clause in v. 7, though it may have been a mere excuse on the part of Felix. He had decided, no doubt, that justice to Paul required a discharge; yet this would seriously offend the Jews, so he simply deferred or postponed the case. His declaration "I will know the uttermost," or "I will determine" as the R. V. reads, does not fully represent the Greek διαγνωσομαι, "knowing through" or "knowing through and through." It is the verb from which the English medical term diagnosis comes. In a secondary sense it might mean "to know to the end," and hence to determine; but this is not the primary idea. Felix intended to keep the case open, unless Paul's friends closed it by giving money. See v. 26.

23. he commanded a centurion to keep Paul] Or, literally, "having ordered the centurion that he be guarded, and have remission (from bonds), and to forbid none of his own (friends) to serve him." The word for "come" is not in the older manuscripts. Felix detained Paul, but not in prison or bound to one place. He was under *custodia militaris* -military custody. There was a further form of legal custody known to the Romans, when some magistrate or well-known person received an accused person and became responsible for his return to court when wanted. This was similar to "being out on bail" in our courts. The "centurion" seems to refer to some particular one, probably one of those who brought Paul from Jerusalem. Paul had friends in Cæsarea, for Philip the evangelist lived there, Acts 21:8. Trophimus, Aristarchus and Luke may also have been there, Acts 21:29; 27:2.

Common Version.	Revised Version.
22 And when Felix heard these things, having more perfect knowledge of *that* way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.	22 But Felix, having more exact knowledge concerning the Way, deferred them, saying, When Lysias the chief captain shall come down, I will determine your
23 And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister or come unto him.	23 matter. And he gave order to the centurion that he should be kept in charge, and should have indulgence; and not to forbid any of his friends to minister unto him.

24. Felix came with his wife Drusilla] Literally, "Felix arrived with Drusilla, his wife." This implies that Felix went away from Cæsarea, his place of residence, and returned with his wife Drusilla, who was a Jewess. Felix had three wives, according to the Latin historian Suetonius. Tacitus says one wife of Felix was a Drusilla, daughter of a Numidian king and granddaughter of Antony and Cleopatra. Josephus says Felix married a Drusilla, daughter of Herod Agrippa and great-granddaughter of Herod the Great. *Antiq.* 20 : 7. 1, 2. This Drusilla was betrothed in childhood to Antiochus Epiphanes, who refused to become a Jew, so she was married to Azizus king of Emesa, who consented to become a Jew. Felix admired her beauty, and by the help of Simon of Cyprus, a sorcerer (possibly the same as Simon of Acts 8 : 24), persuaded her to forsake Azizus and marry him. Felix may have brought Drusilla home for the first time while Paul was detained in Cæsarea. Drusilla and her son by Felix were killed by an eruption of Vesuvius about 20 years later, 79 A.D. The account of Drusilla by Josephus agrees with the statement of Luke. There is no further notice of Lysias. If he came down, Felix may have been away, or found some excuse for postponing the matter. This new call for Paul to speak before Felix and Drusilla came (we suppose) was made to satisfy the curiosity of the Jewish wife. When a girl she may have heard of the execution of the apostle James by her father Agrippa, and of the imprisonment and miraculous escape of Peter, and perhaps heard also her father's tragic death ascribed in some way possibly to his bitter persecution of Christians. She now wanted to hear of that new doctrine from Paul himself. Paul was called.

25. as he reasoned of righteousness, temperance, and judgment] Or, literally, "of righteousness, self-control, and the judgment about to be." If Felix expected to hear of the differences among the Jewish sects and what the Christians thought of them, or if Drusilla hoped to hear Paul's story of his conversion, they were both disappointed. Paul boldly suited his address to the profligate lives of his princely hearers. He speaks on the great fundamental truths of religion. "Righteousness" means more than justice, as does the Greek word it represents. "Justice" may be right in the eye of civil law: righteousness means rightness in all things, rectitude, or bringing personal conduct in act, word and thought into harmony with God's moral law. "Temperance" is not so broad in its meaning as the Greek word it represents. The Greek means self-control in the broadest sense, that is, temperance or control of appetites in food, drink, lusts, passions of all kinds, for pleasure, money, power, luxury, etc. "The judgment" was about to come;

COMMON VERSION.	REVISED VERSION.
24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.	24 But after certain days, Felix came with Drusilla, [1] his wife, who was a Jewess, and sent for Paul, and heard him concerning
25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.	25 the faith in Christ Jesus. And as he reasoned of righteousness, and [2] temperance, and the judgement to come, Felix was terrified, and answered, Go thy way for this time; and when I have a convenient sea-
	[1] Gr. *his own wife.* [2] Or, *self-control*

it was near at hand; it was an issue people and rulers alike had to face. They must meet the consequences of their deeds, impurities, injustice, corruptions, wrong-doing of every sort, and meet it before an all-wise and an impartial Judge. No wonder Felix was "terrified," R. V. But he was in the habit of putting off, postponing, unpleasant matters; so he put off this subject for a "convenient season." Did that "season" ever come? We do not know; probably it did not.

26. He hoped . . . that money should have been given] Or, "He hoped withal that money would be given him of Paul." "That he might loose him" is not in the oldest known copies, and is omitted in the Revised Version. Felix had heard Paul tell of the alms he brought to Jerusalem; and as Paul was a known leader among Christians, the corrupt procurator hoped that Paul's friends would raise a good sum of money to buy his freedom. Some suggest that Paul had inherited quite a patrimony, so that in these later years he could pay for the expenses of appeal, for a soldier attendant and similar costs always attending a trial. The deference accorded him by Roman officials indicates that he had funds to pay, and probably Felix hoped for a bribe. This would be contrary to Roman law, which forbade taking of bribes; but Felix cared little for the law, except to avoid being caught. No doubt in the frequent interviews he gave some hint of a "tip." But Paul remained a prisoner for two years.

27. Porcius Festus came into Felix' room] Or, "Felix was succeeded by Porcius Festus." This change took place in 59 or probably 60 A.D. Felix was recalled, and himself accused at Rome by the Jews. Festus appears to have been sent to Palestine by Nero, and Josephus speaks well of his short reign. Festus was firm, putting down the assassins and brigands; he died in the second year of his office. Felix wanted "to gain favor with the Jews," R. V.; to allay the violence of their accusations against himself; so he left Paul bound. From this we infer that though he had remitted Paul's bonds at one time, v. 23, he had again put him in bonds and left him. What Paul did during this period of two years Luke does not say, and it is difficult to frame conjectures that are of any value. Some suppose he wrote letters to the Ephesians, Colossians, Philemon; and some who think he is the author of the Epistle to the Hebrews suppose he wrote that from Cæsarea. But the extant letters to the former three fit better into a later period, and it is yet an open question whether Paul was the author of the extant letter to the Hebrews. It is probable that Luke was with him, and may have written his Gospel at that period; but even this is conjecture.

Suggestive Applications.—1. A weak or bad case cannot be made good

Common Version.	Revised Version.
26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.	26 son, I will call thee unto me. He hoped withal that money would be given him of Paul: wherefore also he sent for him the oftener, and communed with him.
27 But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.	27 But when two years were fulfilled, Felix was succeeded by Porcius Festus; and desiring to gain favour with the Jews, Felix left Paul in bonds.

by flattery. 2. "The eloquence of a bad man is like poison in a golden cup."—*Augustine.* 3. Christianity is the way of salvation; the only way that satisfies and saves the soul. 4. Innocence and Christian faith give manliness and courage. 5. Religion does not prevent a man from claiming his legal rights. 6. Benevolence, like Paul's, comes into view unexpectedly as evidence of character. 7. The sinner is terrified by the truth. 8. One may be terrified, yet defer repentance and perish. 9. God's providence defends and comforts his saints.

PAUL AND FESTUS; APPEAL TO CÆSAR. 25:1-12.

ANALYSIS.—The Jews again accuse Paul to Festus—Festus refuses to send Paul to Jerusalem without Paul's consent—Paul declines to go, and appeals to Cæsar, vs. 1–12; Festus lays the case before Agrippa, who proposes to hear Paul himself, vs. 13–27.

1. Festus . . . after three days he ascended from Cesarea] Or, "Festus therefore, having come into the province, after three days went up to Jerusalem." The writer tells how Festus began his reign. He "having come into" or "entered upon" his province as ruler at Cæsarea, the Roman capital of it, where he took possession of Herod's prætorium, spent only three days in ordering the preparations of the house for his residence, then hastened up to Jerusalem to the religious capital, to learn as accurately as he could by personal inquiry of the state of affairs in the province over which he was to rule. This prompt visit to Jerusalem ought to have pleased and quieted the Jews.

2. the high priest and . . . the Jews informed him against Paul] Festus probably had many complaints laid before him, but Luke is intent on giving the history of Paul's case. Notice the Revised Version reads, "the chief priests and the principal men of the Jews," based on a plural in a revised Greek text. Ananias was no longer high priest, having been deposed by Felix or Agrippa II., and Ishmael son of Phobi was appointed in his place. But Ananias may have been among "the chief priests" who "informed" against Paul. This is a legal term signifying some formal charges, probably the old ones revived.

3. that he would send for him to Jerusalem] As a special favor, they asked that Paul be brought up to Jerusalem, perhaps intimating, as they had to Festus, that they could try him. But they had a plot again for "laying wait . . . to kill him," literally "making a laying in wait" or "ambuscade" to kill him. It is not likely that Festus knew of this.

COMMON VERSION.	REVISED VERSION.
CHAP. XXV.—Now when Festus was come into the province, after three days he ascended from Cesarea to Jerusalem.	**25** Festus therefore, [1]having come into the province, after three days went up to
2 Then the high priest and the chief of the Jews informed him against Paul, and besought him,	2 Jerusalem from Cæsarea. And the chief priests and the principal men of the Jews informed him against Paul; and they be-
3 And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.	3 sought him, asking favour against him, that he would send for him to Jerusalem; laying a plot to kill him on the way.

[1] Or, *having entered upon his province*

4. that Paul should be kept at Cesarea] Better, "that Paul was kept [in charge] at Cæsarea." There is one word in Greek only for the four words "was kept in charge," literally "is guarded," at Cæsarea. Festus did not say what would be done in future, but only what was then the fact. Paul was under guard at Cæsarea; he seems to imply that he was there now not only, but had been ordered there by authority, and he was not disposed to reverse that order without inquiry, or consent of the prisoner. As he was going back to Cæsarea soon, it seemed needless to make the change.

5. which among you are able, . . . accuse this man] Or, "Let them therefore, . . . who are of power among you," R. V. The meaning is, not that any "who were able," that is, who could make the journey, or had it in their power or means to attend, but rather those who were of authority, hence officials who could speak for their court, should bring its records and witnesses to accuse Paul before the Roman procurator of whatever he had done wrong. Thus foiled in their plot again, they were at Cæsarea as directed.

6. tarried . . . more than ten days, . . . the next day] Or, "when he had tarried among them not more than eight or ten days," etc., R. V., based on a revised Greek text. The case was taken up promptly: "on the morrow [after returning from Jerusalem] he sat on the judgement-seat, and commanded Paul to be brought." The bema or judgment seat, literally "step," was an elevated throne or seat, reached probably by a step, sometimes fixed in some open place, sometimes movable, and placed wherever a Roman magistrate might order a case to be heard. It was the symbol of authority of a Roman judge, and is frequently mentioned in the New Testament, Matt. 27:19; John 19:13; Acts 18:12, 16, 17; 25:6, 10, 17; Rom. 14:10; 2 Cor. 5:10.

7. laid many and grievous complaints against Paul] Or, "bringing against him many and grievous charges." The nature of these charges can be inferred from those presented to Felix, for there is no hint of any new charges. His answer, v. 8, implies that they were the same old charges. They could not prove them now; Paul had declared to Felix two years before that they could not prove them.

COMMON VERSION.

4 But Festus answered, that Paul should be kept at Cesarea, and that he himself would depart shortly *thither*.

5 Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him.

6 And when he had tarried among them more than ten days, he went down unto Cesarea; and the next day sitting on the judgment seat commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

REVISED VERSION.

4 Howbeit Festus answered, that Paul was kept in charge at Cæsarea, and that he himself was about to depart *thither* shortly.

5 Let them therefore, saith he, who are of power among you, go down with me, and if there is anything amiss in the man, let them accuse him.

6 And when he had tarried among them not more than eight or ten days, he went down unto Cæsarea; and on the morrow he sat on the judgement-seat, and com-

7 manded Paul to be brought. And when he was come, the Jews who had come down from Jerusalem stood round about him, bringing against him many and grievous charges, which they could not

8. he answered for himself] In a Roman court accused and accuser could plead in person, or each could employ advocates. The latter course was often pursued; so Tertullus had been employed by the Jews, but each time Paul plead his own case. Here he refutes three charges: 1, he had not broken Jewish law, the laws of Moses; 2, he had not profaned the temple; 3, he had not offended against Cæsar, that is, by proclaiming Jesus as the Christ. That was not opposition to Cæsar. But Paul does not appear to have convinced Festus, or rather did not lead him to see that the charges were wholly groundless.

9. Festus, willing to do the Jews a pleasure] Or, "Festus, desiring to gain favor with the Jews." This is almost the same expression as the one used in regard to Felix in Acts 24:27. It implies that Festus was also willing to pervert justice to secure popular favor. He was less corrupt perhaps and more politic in his manner than Felix; so he asked Paul's consent to transfer his trial to Jerusalem. It is quite clear Festus proposed to have the charges investigated by the Jewish council, though he promised to be present at the trial. This last condition was thrown in, evidently expecting that it would turn the scale and gain Paul's assent.

10. I stand at Cesar's judgment seat] Or, "I am standing before Cæsar's judgement-seat." That is, I am to be judged by Roman, not by Jewish, law. He was rightfully standing now before Cæsar's tribunal, held by a Roman procurator. This was the proper place for him as a Roman citizen. This was not an *appeal* to Cæsar; that came at the end of his plea. He first declared his *present* position, and his right to be there. Festus had the records of the previous trials in addition to his own hearing, and knew that in neither case had the Jews proven any of their charges; therefore Paul had a right to claim a discharge. But Festus did not grant him a discharge, making this unjust proposal instead. Paul declines to waive his right of trial before a Roman court, and puts it on the ground that Festus himself had practically declared him innocent of any wrong, as Felix had at the previous trial. This is the point of his remark: "to the Jews have I done no wrong, as thou also very well knowest," R. V. This was not a profession of his innocence, like a plea of "not guilty" in modern courts, but it was reminding Festus that he had been examined and his accusers had failed to prove their charges, so that Festus "well knew" that judicially he had done no wrong. So you cannot expect a Roman citizen to consent to a trial before a Jewish court when they have failed to prove their charges here

COMMON VERSION.

8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cesar, have I offended any thing at all.

9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then said Paul, I stand at Cesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

REVISED VERSION.

8 prove; while Paul said in his defence, Neither against the law of the Jews, nor
9 against the temple, nor against Cæsar, have I sinned at all. But Festus, desiring to gain favour with the Jews, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these
10 things before me? But Paul said, I am standing before Cæsar's judgement-seat, where I ought to be judged: to the Jews I have done no wrong, as thou also very

in your own court. These were very bold, plain, yet not necessarily offensive, words.

11. if I be an offender, . . . I refuse not to die] Or, "If then I am a wrong-doer, and have committed anything worthy of death, I refuse not to die." Paul was no wicked coward; he was ready to face the civil consequences of his conduct, even to suffer the penalty of death, if as a Roman citizen he had done anything that Roman law declared worthy of death. He was not trying to "beg off" (for that is the literal meaning of the Greek for "refuse not"); he asked no favor; he asked only for fair treatment according to law. If, however, none of their charges were true, no man had power to deliver him up to their hands; literally, "is able to hand me over, as a favor." Then came the appeal to the highest court.

I appeal unto Cesar] This appears to have taken Festus as well as the Jews by surprise. But this appeal was the unquestionable right of every Roman citizen. In all Roman provinces, all subjects of the empire who had not the special privileges of citizenship were judged by the governor of the province, whether he was a proconsul, prætor, or procurator as Festus, and his decision in their case was final. But Roman citizens in all the provinces could stop all proceedings before a Roman magistrate, or governor even, by appealing to the tribunes in the time of the republic; and this right was retained, the emperor himself standing in place of the tribunes under the Cæsars. There were a few exceptions to this right: a bandit, a brigand or a pirate taken in the act might be executed by the proconsul in the face of his appeal to the emperor. This may account for the consultation Festus had with his "council," *consiliarii*—advisers or assessors.

12. conferred with the council] This had no reference to the Jewish council or its members. This "council" consisted of Romans who were the procurator's advisers, as an English king would consult his "ministry," or our president with his cabinet officers. Festus conferred with them to see if this was a clear case for the right of appeal to be granted, and in no wise one coming under the exceptions to this right.

unto Cesar shalt thou go] This was the formal announcement of the judgment of Festus and his court. The appeal was granted. The Cæsar at this time was the notorious Nero. Perhaps Festus meant to intimate that Paul had not bettered his case much; so some explain his peculiar statement, "Thou hast appealed," etc. But this phrase more than likely was the usual formula used in granting the appeal.

Suggestive Applications.—1. Tenacity for the right is a Christian's

Common Version.	Revised Version.
11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cesar.	11 well knowest. If then I am a wrong-doer, and have committed any thing worthy of death, I refuse not to die: but if none of those things is true, whereof these accuse me, no man can give me up
12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cesar? unto Cesar shalt thou go.	12 unto them. I appeal unto Cæsar. Then Festus, when he had conferred with the council, answered, Thou hast appealed unto Cæsar: unto Cæsar shalt thou go.
	[1] Gr. *grant me by favour*: and so in ver. 16.

duty. 2. He is not to give way to the contentious wicked. 3. God opens unexpected ways to his saints. 4. Craft, malice and avarice, working against the good, may unwittingly work for the good. 5. The Christian has courage to face all the consequences of his conduct. 6. The wicked often seek to hide their plots. 7. The law is or ought to be for the protection of the good.

Festus Lays Paul's Case Before Agrippa. 25:13–27.

13. Agrippa and Bernice came] Or, "when certain days were passed, Agrippa the king," etc. This Agrippa II. was son of Agrippa I., named in Acts 12:20–24. He was regarded as too young at his father's death to be made successor, so Judæa was ruled by procurators, but Agrippa was given Chalcis. On the death of his uncle Herod Philip, about 53 A.D., in exchange for it he was granted the tetrarchy of Philip, and that of Lysanias was also added, Luke 3:1. He also had the power to appoint high priests. Two years later Nero added parts of Galilee and Peræa, and Agrippa bore the title of king. But when he visited Festus, he was called king by *courtesy*, a fact which incidentally shows the historical accuracy of Luke. Bernice was Agrippa's sister. She had been the wife of her uncle Herod of Chalcis; at his death she married Polemon of Cilicia, who forsook her, and the Jewish religion which he had professed at his marriage. Bernice returned to her brother, and afterward finished her infamous course by becoming the mistress of the emperor Vespasian, and then of his son Titus. This incestuous life of Agrippa with his sister was characteristic of the Herodian family. Agrippa's visit to Festus was doubtless to welcome the latter to his office. He made a similar complimentary visit to the procurator Florus.

14. Festus declared Paul's cause unto the king] Or, laid Paul's case before the king. The time is indefinite; literally, "as they were spending more days there," that is, more than one: several days; there was therefore time to state these details about Paul. This does not imply an official report, but an informal personal talk about the case, perhaps for advice, as Agrippa was more familiar with Jewish affairs than Festus. So he tells Agrippa that the man was left a prisoner by Felix: it was an old case.

15. the Jews informed *me*, desiring . . . judgment] Or, "asking for sentence against him." They wanted Festus to give sentence against Paul in fact by handing him over to them to judge; for they had condemned him already.

Common Version.	Revised Version.
13 And after certain days king Agrippa and Bernice came unto Cesarea to salute Festus.	13 Now when certain days were passed, Agrippa the king and Bernice arrived at Cæsarea, [1]and saluted Festus.
14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:	14 And as they tarried there many days, Festus laid Paul's case before the king, saying, There is a certain man left a pris-
15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring *to have* judgment against him.	15 oner by Felix: about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, asking

[1] Or, *having saluted*

16. It is not the manner of the Romans] Or, "It is not the custom," etc. The best manuscripts omit "to die." Festus gave another reason to the Jews, see v. 4; but he may have added or implied this also, though some, with good reason, think that he was trying to appear fair to Agrippa by representing that the Roman law would not admit of granting such a request. This was what Paul had told Festus, and was one ground of his appeal to Cæsar; see v. 11. Those who accused Paul to Festus, for example Ishmael the then high priest, had not accused Paul "to his face" before the Roman magistrate, so that in this instance Festus was right in saying that Paul should have an "opportunity to make his defence" as against these fresh accusers.

18. they brought none accusation . . . as I supposed] Or, "they brought no charge of such evil things as I supposed." Festus tells Agrippa how promptly he had heard Paul's case; a hint that he had not delayed justice as Felix had. But the charges were not what he expected to be made. Instead of being offences against Roman law, they simply related to questions peculiar to their religion. The word for "superstition," A. V., or "religion" is somewhat ambiguous in meaning, but implies "God-fearing" in an imperfect or ignorant way, but is used by Xenophon in a good sense, and sometimes elsewhere in a bad sense, equivalent to superstitions. Festus probably used it intentionally, but without reflection on the Jews. He was like Gallio, quite perplexed if not indifferent as to questions about Jesus and his resurrection. He could not see why the Jews should be so stirred up over them.

20. because I doubted of such . . . matters] Better, "being perplexed how to inquire concerning these things." The questions were strange to a Roman magistrate; he did not know how to conduct a judicial inquiry into them. They seemed to belong to a Jewish court. This was his smooth excuse for proposing to deliver Paul over to the Jews, though it was contrary to Roman custom as he had just stated, v. 16. As Alexander acutely remarks, "Festus, instead of simply stating what he said before [to the

COMMON VERSION.

16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him.

17 Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed:

19 But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

20 And because I doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters.

REVISED VERSION.

16 for sentence against him. To whom I answered, that it is not the custom of the Romans to give up any man, before that the accused have the accusers face to face, and have had opportunity to make his defence concerning the matter laid
17 against him. When therefore they were come together here, I made no delay, but on the next day sat down on the judgement-seat, and commanded the man to be
18 brought. Concerning whom, when the accusers stood up, they brought no charge
19 of such evil things as I supposed; but had certain questions against him of their own [1] religion, and of one Jesus, who was dead, whom Paul affirmed to be alive.
20 And I, being perplexed how to inquire concerning these things, asked whether he would go to Jerusalem, and there be

[1] Or, *superstition*

Jews], avails himself of what has since occurred to him upon reflection, and improves the logic of his speech at the expense of its historical exactness."

21. when Paul had appealed] Notice the Revised Version. The emperor was Nero, the title Augustus being given to Octavius Cæsar and retained by the Cæsars in succession. It was now borne by Nero.

22. I would also hear the man myself] Literally, "I also was wishing to hear the man myself." This courteous suggestion or request to Festus was promptly complied with, and he promised that Agrippa should hear Paul on the morrow. Doubtless this was as soon as arrangements could properly be made for it.

23. Agrippa was come, and Bernice, with great pomp] The son followed in the steps of his father. Agrippa I. was gorgeously arrayed on a great throne when he was struck with death, Acts 12:21. Bernice was a woman of beauty and fond of great display, and had great powers of fascination, which she knew how to increase by magnificent ornaments and dress and by a certain queenly bearing. Moreover this appearance would be heralded by a splendid military parade, the chiliarchs ("chief captains"), the heads of the Roman cohorts and the great men joining in the procession. When they were all present, probably in the prætorium, the usual hall of judgment, Festus ordered Paul to be brought before them.

24. this man, about whom . . . the Jews have dealt with me] Or, "the Jews made suit to me." Festus makes a brief statement to introduce the case to Agrippa. We learn nothing new from this introduction except that the Jews of Cæsarea had joined with those from Jerusalem in urging that Paul be put to death, and that they had asked Festus to give such a sentence. Festus begins by saying "Agrippa, king," giving him the title by courtesy, a title which was conferred probably later by the emperor. He does not recognize Bernice, for that was not in accord with Roman custom, but does politely address the military and other nobles who had come in Agrippa's company. The Jews were "crying" to have Paul executed.

COMMON VERSION.

21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cesar.

22 Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him.

23 And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying that he ought not to live any longer.

REVISED VERSION.

21 judged of these matters. But when Paul had appealed to be kept for the decision of [1]the emperor, I commanded him to be
22 kept till I should send him to Cæsar. And Agrippa *said* unto Festus, I also [2]could wish to hear the man myself. To-morrow, saith he, thou shalt hear him.
23 So on the morrow, when Agrippa was come, and Bernice, with great pomp, and they were entered into the place of hearing, with the chief captains, and the principal men of the city, at the command of
24 Festus Paul was brought in. And Festus saith, King Agrippa, and all men who are here present with us, ye behold this man, about whom all the multitude of the Jews made suit to me, both at Jerusalem and here, crying that he ought not to live any

[1] Gr. *the Augustus.* [2] Or, *was wishing*

25. I found . . . nothing worthy of death] This amounted to a confession that he had not found him guilty of any wrong in the eyes of the Roman law; hence he ought to have been set free. He would have been given his liberty but for the clamors of the Jews. Perhaps Festus intended this to be inferred from his brief statement.

he himself hath appealed . . . I have determined to send him] These points are added to show the exact condition of the case. The appeal to "the emperor" (see R. V.) had stopped all judicial proceedings except at Rome. This then was not a judicial hearing, but only one for further information, which Festus now explains.

26. I might have somewhat to write] Festus does not mean to imply that without this informal meeting he would have "nothing" to write, for he had all the records of the case made by Felix before him, and the letter of Lysias sending Paul to Cæsarea. But he was still perplexed to know what sure or definite thing to say; what the crime really was in the eye of Roman law. Notice that he speaks of the emperor as "my lord." This title had been rejected as an "accursed title" by Augustus, who refused to allow his children to use it, and Tiberius had refused it; but it had been accepted by Caligula and Nero—another mark of the precision of Luke. The exact word for "examination" is not found elsewhere in the New Testament, though the verb occurs about 16 times. This form is in 3 Macc. 7:4, in a similar sense to that intended here—a preliminary or preparatory inquiry to decide whether the charges be allowed and the action proceed.

27. unreasonable to send a prisoner, and not . . . signify the crimes] Or, "charges." Festus used strong language: it would be "unreasonable," literally "absurd"; for if he did not clearly state the charges, it would be a confession that he was ignorant of them. This would be more than "unreasonable"; it would subject the procurator to contempt. He was required to forward a full account of the case, the hearings, the precise nature of the charges, with such clearness that the matter could be intelligently taken up by the court at Rome.

Suggestive Applications.—1. The accusations against Paul were violent, but unproven; opposers of Christianity are often noisy and violent, but fail to prove their bold assumptions. 2. Their failure is a confirmation of the truth of Christianity. 3. Great display and great popularity may cover

Common Version.	Revised Version.
25 But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.	25 longer. But I found that he had committed nothing worthy of death: and as he himself appealed to [1]the emperor I
26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.	26 determined to send him. Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, king Agrippa, that, after examination had, I may have somewhat to write.
27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.	27 For it seemeth to me unreasonable, in sending a prisoner, not withal to signify the charges against him.

[1] Gr. *the Augustus.*

great vices for a time. 4. Purity of character is better than the greatest charms of person, and power. 5. The display of voluptuaries like Felix and Agrippa is forgotten; faith like that of Paul endures.

PAUL'S DEFENCE BEFORE AGRIPPA. 26:1–32.

ANALYSIS.—Paul's fifth "apology," or statement of reasons for his belief and conduct. The main facts stated are substantially the same as those given in his speech to the mob from the stairs of the castle or fortress in Jerusalem. His purpose now is quite different, however. In Jerusalem he related the story of his conversion to show that the charges against him of having defiled the temple, and despised or broken the laws of Moses, were not true. Now he uses the same narrative of his conversion to show that in fact he is arraigned for believing that God has fulfilled the promise made to their fathers concerning the Messiah. The apostle claims to have been called of God to be a witness of this fact. It was an argument Agrippa, representing Jewish and Roman power, was competent to grasp, and was willing to hear. The speech consists of four parts: 1, his courteous introduction, vs. 2, 3; 2, his Jewish life and belief, vs. 4–11; 3, story of his conversion, vs. 12–20; 4, his witnessing for the Messiah, vs. 21–23; Festus interrupted him—study had made Paul crazy, which Paul denied, vs. 24–26; Paul appeals to Agrippa as a believer in the prophets—the king parries the appeal, vs. 27–29; Agrippa declares Paul innocent, vs. 30–32.

1. Thou art permitted to speak for thyself] This was not a formal trial. The accusers were not present. Strictly, the legal proceedings in the trial were suspended by the appeal to Cæsar already made, and formally granted by Festus. This speech, therefore, was not a judicial "defence," as the Revised Version might lead the reader to infer. It was a *personal* defence, or rather explanation of the reasons that governed his conduct. Paul may have regarded it as preliminary to his real defence at Rome. Agrippa as superior in authority tells Paul that he is allowed to speak for himself, thus "recognizing" that it is the joint conclusion of Festus and himself. It was a courteous way of recognizing Festus, though his inferior in power. Then Paul stretched forth his hand, doubtless the one having a light chain upon it, see v. 29, "and made his defence," R. V.; not judicial defence, but, as the Greek says, "apology," in the sense of "Christian apologetics," or argument in justification of his conduct.

2. I think myself happy] Or, literally the Greek runs, "Concerning all of which I am accused by Jews, King Aprippa, I have counted myself

COMMON VERSION.	REVISED VERSION.
CHAP. XXVI.—Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:	**26** And Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth his hand, and made his defence:
2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:	2 I think myself happy, king Agrippa, that I am to make my defence before thee this day touching all the things whereof

happy, being about to make an *apology* before thee to-day, most of all as thou art a knower of all the customs and also questions among Jews; on this account I pray you patiently to hear me." He begins by a courteous but not flattering compliment to Agrippa as one learned in Jewish questions. Notice he does not say "the Jews"; the article is not in the Greek, though both English versions insert it. Some Jews accused him, while some agreed with him, as we know from Acts 21:17, 20 and 23:9. The accusers were Jews, persons of the same religion as Agrippa professed. Paul proposed to go to the bottom of all the accusations, and "apologize" or explain, in the sense of justify, his conduct fully.

3. *because I know* thee to be expert] Or, "thou art an expert," literally "thou art a knower," or "art learned in all customs and questions among Jews." The word for "among" is stronger in Greek, implying that the questions are of general or universal interest among Jews. Paul would now go over the whole ground of the accusations before a ruler who knew the religions and the laws of both races, Jews and Romans. As this was the case, he prayed Agrippa to hear him "patiently," or strictly "with long-suffering."

4. My manner of life . . . know all] Or, literally, "My life, then, from my youth, which from the beginning was with my own people also in Jerusalem, know all Jews, having before known me from the first, if they were willing to witness." He now begins his first apology or argument. He was a loyal Jew; his early life was well known to Jews in Jerusalem, the capital and centre of pure Jewish thought at that time. They knew him in his youth before these troubles began; and he avers that they could testify of his conduct then, but implies that either they were unwilling to do so, or pretended to know nothing of it.

5. that after the most straitest sect] This is an old English double superlative found in Tyndale's version and retained in the Common Version. The Revised Version is better, "the straitest sect," meaning the most exact or orthodox sect of our religion, as the Pharisees were usually regarded. He was accused by Sadducees of rejecting or neglecting Jewish laws. But in contrast with that he asserts that he lived a Pharisee, and by far a stricter view and practice of Jewish laws than his accusers; for Sadducees rejected many Jewish customs and laws which the Pharisees observed with great rigor. So he appeals to those who knew his early life. It is a great thing for any man

COMMON VERSION.

3 Especially *because I know* thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.
4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;
5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.

REVISED VERSION.

3 I am accused by the Jews: [1] especially because thou art expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me pa-
4 tiently. My manner of life then from my youth up, which was from the beginning among mine own nation, and at
5 Jerusalem, know all the Jews; having knowledge of me from the first, if they be willing to testify, how that after the straitest sect of our religion I lived a

[1] Or, *because thou art especially expert*

to have a record to which he can appeal with confidence to vindicate him from unjust suspicion. It is a poor comment on Christianity when the reformed rabble is more esteemed in the church than members who have lived a pure life from their youth. We ought to rejoice when a dissolute person turns to God; but we have tenfold more reason to bless God for those who have served him from childhood. There is strength in such character, and stability in such a life.

6. I . . . am judged for the hope of the promise . . . of God] Or, literally, "And now for hope of the promise of God made unto our fathers, I have stood, being judged," or "tried." The Common Version is closer to the Greek than the Revised Version. Paul does not mean that he is then and there "to be judged," he uses the perfect tense, "I have stood"; some grammarians, however, hold that it has the sense of a historic present. The situation as Paul represented it was that he had stood for trial, though the case was not concluded, being in suspense now because of the appeal. The real ground of the charges against him was because of his hope of the promise of God made unto our fathers. That is, he believed that promise and, as he goes on to show, that the promise was now attained.

7. our twelve tribes, . . . hope to come] Or, literally, "unto which [promise] our twelve-tribed [nation] intently night and day serving [God] hopes to attain." Some hold that this phrase contradicts the theory of the "lost ten tribes," by asserting the practical unity and existence of the twelve tribes in Paul's time. The expression may grammatically refer to the nation as still twelve-tribed and imply the return of many belonging to the ten tribes, along with those belonging to Judah and Benjamin, or it may refer only to the nation as originally and historically a twelve-tribed people. The language strongly favors the view that in Paul's mind he did not recognize the theory of any "lost tribes." The main point of his argument here, however, is that all Jews alike held to a promise of the Messiah, and further hoped for its fulfillment. The difference between his view and that of the Jewish people at the moment, was that they had not attained the object of their hope, and that he had. It was simply for this difference that he was accused. It was a question about this common hope. They confidently hoped that God would fulfill his promise; they put Paul on trial for believing that God had fulfilled it. This seemed strange. In Jesus God had redeemed his promise, the final proof being that he had raised him from the dead; a fact he did not tell, and did not need to tell, to Agrippa. This "proof" was the thing at which the Jews stumbled—the raising of the dead.

8. Why should it be . . . incredible . . . that God should raise the

COMMON VERSION.	REVISED VERSION.
6 And now I stand and am judged for the hope of the promise made of God unto our fathers:	6 Pharisee. And now I stand *here* to be judged for the hope of the promise made
7 Unto which *promise* our twelve tribes, instantly serving *God* day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.	7 of God unto our fathers; unto which *promise* our twelve tribes, earnestly serving *God* night and day, hope to attain. And concerning this hope I am accused
8 Why should it be thought a thing in-	8 by the Jews, O king! Why is it judged

dead?] Or, some render, "What, is it judged incredible among you, if God raise the dead?" but the Revised Version is preferable. Paul refers to the resurrection of Jesus. They believe in a Messiah; so do I, Paul, in effect, declares; they expect him surely to come; I believe he has come, says Paul. The report of his speech here is doubtless elliptical. God has given a sign proving Jesus to be the Messiah, by raising him from the dead. Can you not believe that God is able to raise the dead? Notice that this is addressed to Agrippa, a professed Jew, not to Festus, a Roman. The Roman might disregard the evidence for the resurrection of Jesus by declaring it incredible; but Agrippa being a Jew, and believing in the omnipotence of God, why should he judge it incredible?

10. many of the saints did I shut up in prison (prisons)] Paul conscientiously thought he ought to do many things contrary to the name of Jesus, meaning contrary to all the belief, teachings and practice implied by disciples bearing his name. He had the courage to carry out his convictions, and was zealous in doing it. Paul was sincere and conscientious in his bitter persecutions of Christians. Sincere zeal, then, may be misdirected, sinful zeal. A person may be sincere and not be right. Dogmatic adherence to one's church creed is not sure proof that one is right. Paul was a zealous believer in the most orthodox Jewish creed of his day; and this compelled him, as he thought, to become a bitter persecutor; so the bishops of the Roman church acted in Luther's day. Paul believed the Pharisees' orthodox views were in accord with the Jewish Scriptures just as fully before his conversion as he did that Jesus fulfilled the promise of the Messiah after his conversion. But the change of view in respect to this wholly changed his conscientious views on persecuting Christians. He read the Jewish Scriptures in a new light and with an enlightened conscience. A seeker after truth may be earnest, but not violent; he may be zealous, but never tyrannical; he may oppose error with vigor, but always in love.

I gave my voice against *them*] Or, "I gave my vote against them," R. V. This fairly implies that young Saul was a member of the Sanhedrin. How else could he say that he gave his "vote" against disciples when they were put to death? No other Jewish court would pass that sentence; and even that court could not execute the sentence without authority from the Romans, during a portion surely of the first century of this era. The Greek for "voice" or "vote" means primarily a "stone" or "pebble"; and as a pebble was used in recording final decisions by members of a court or assembly, it

Common Version.	Revised Version.
credible with you, that God should raise the dead?	incredible with you, if God doth raise the
9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.	9 dead? I verily thought with myself, that I ought to do many things contrary to
10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests: and when they were put to death, I gave my voice against *them*.	10 the name of Jesus of Nazareth. And this I also did in Jerusalem: and I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death, I gave

came to mean "vote." It does not mean "voice" in the sense of opinion or speaking that opinion, but only in the sense of a formal "vote."

11. I punished them . . . unto strange cities] Or, "foreign cities." Here Paul tells of the extent and violence of his persecutions, which Luke noticed in two phrases, "laid waste the church," "yet breathing threatening and slaughter," Acts 8:3; 9:1, R. V. If Paul was a member of the Sanhedrin, voting to put them to death, it is easy to see how he could get special authority to act the inquisitor, invading the privacy of any home and dragging men and women to prison, Acts 8:3. Besides, his authority would be recognized in all the synagogues, where he oftentimes found and punished disciples, striving to make them blaspheme Jesus [the verb implies that he tried only to do it, not that he succeeded]; and he was so mad in his zeal that he persecuted them in foreign cities, that is, those who had fled out of the country for safety, and also those who lived in foreign places. He was bound to stamp out the Christians. This picture reminds us of the mad violence and bloody persecutions in the early days of the Protestant reformation.

12. I went to Damascus] Or, "in which things [business] I journeyed to Damascus." Paul now repeats the story of his conversion to illustrate his fury against Christians and to show how God revealed his will to him. He had full authority and special commission from the "chief priests," the very persons who were now accusing him.

13. At midday, . . . I saw . . . a light from heaven] The Jews asked of Jesus a sign from heaven, Matt. 16:1. Paul tells the Jewish king Agrippa and his court of the sign he had from heaven: at midday, a light "above the brightness of the sun." This was a sign in accord with their thought, and would appeal to every Jewish mind. It was no hallucination of Paul's excited mind, for all his companions saw it. At the transfiguration Christ's garments were white and glistening, but that was at night; this appearance was brighter than the midday light of the sun in the Orient.

14. I heard a voice . . . in the Hebrew tongue] They all fell to the earth. What caused them to fall Paul does not say; but the words lead us

COMMON VERSION.

11 And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities.

12 Whereupon as I went to Damascus with authority and commission from the chief priests,

13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *it is* hard for thee to kick against the pricks.

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

REVISED VERSION.

11 my vote against them. And punishing them oftentimes in all the synagogues, I strove to make them blaspheme; and being exceedingly mad against them, I persecuted them even unto foreign cities.

12 [1]Whereupon as I journeyed to Damascus with the authority and commission

13 of the chief priests, at midday, O king, I saw on the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed

14 with me. And when we were all fallen to the earth, I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest thou me? it is hard for thee

15 to kick against [2]the goad. And I said, Who art thou, Lord? And the Lord said,

[1] Or, *On which errand* [2] Gr. *goads.*

to infer that they were overcome by the intensity of the light. Then Paul heard a voice saying unto him in the Hebrew language. The other narratives of this event say the men heard a sound or voice, but Paul alone understood what the voice said. He was "kicking against the goad," like a stubborn ox; that is, he was resisting the prickings of his conscience. See Acts 9:5–7 and 22:7–9 for further explanation of the message. Here are several particulars to prove that the event was not a dream or a delusion: 1, all Paul's companions saw the light; 2, they all heard a strange sound as of one speaking; 3, the brightness was greater than that of the sun; 4, it was at midday; 5, the words were in Hebrew, his familiar mother tongue; 6, the appeal was phrased in a proverb common in general speech of that time; 7, it implied that his persecuting fury was due to the goadings of his conscience, which he was vainly trying to satisfy.

16. I have appeared . . . to make thee a minister and a witness] Or, "I appeared unto thee to appoint thee a minister and a witness both of the things wherein thou hast seen me," etc.; R. V., based on a revised Greek text. Paul gives the substance of the message to him from heaven, outlining the work which God appointed to him. It was twofold: 1, a minister, meaning servant, the service being to proclaim remission of sins and an inheritance among the saints to the Gentiles; 2, a witness to testify what he had seen and heard, including his experiences also, out of his knowledge of the Jewish Scriptures as fulfilled in Jesus. The witness may also go further than verbal testimony: he must give evidence for God by his sufferings and perhaps death, since "witness" and "martyr" are represented by the same word in Greek. Then too the Revised reading "the things wherein thou hast seen me" seems to refer to past experience. It suggests that Paul had really seen some things of Christ before, but was either not clearly conscious that they belonged to Jesus Christ or he was trying to ascribe them to some other source. These doubtless would flash upon him when he saw the patience and hope of Christians under his bitter persecution. How strange their gentle endurance and their forgiving spirit, like that of Stephen, must have appeared to the devout though misguided mind of young Saul! He must have been impressed by the angel-face of Stephen and by his dying prayer, Acts 7:60; by the counsel of Gamaliel, Acts 5:34–39; and by the holy devotion of those he had daily persecuted, who calmly faced prison and death rather than deny Christ.

17. Delivering thee] Paul recognized that this call meant persecutions,

Common Version.	Revised Version.
16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;	16 I am Jesus whom thou persecutest. But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things [1] wherein thou hast seen me, and of the things wherein I will appear unto
17 Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee,	17 thee; delivering thee from the people, and from the Gentiles, unto whom I send

[1] Many ancient authorities read *which thou hast seen.*

sufferings, separation from his people, evil reputation, and probably a violent death to himself. "The people" meant the Jews; "from the Gentiles" meant deliverance from the perils that heathen people would bring upon him.

18. To open their eyes] The sun is of little help to one with eyes shut: he might as well be in a cave; so one with the eyes of faith shut by sin could not see. The Gentiles were in dense darkness, because their eyes were shut; with eyes open they might see that Christ was their light, Luke 2:32. Darkness is a common figure to express spiritual ignorance, and light is used to signify knowledge of spiritual truths in Christ. Satan had the Gentiles or heathen under his power then, as he has now, and his rule is hostile to God. They would be rescued from the power of Satan through repentance, remission of sins, and by faith in Jesus Christ would receive the inheritance that God grants to the holy.

19. I was not disobedient unto the heavenly vision] Notice how much more fully Paul here gives the words of this heavenly message than before the Jews. This was his commission not from the high court of Jerusalem, but the highest court of heaven. See how he puts emphasis upon the fact that it came from heaven, omitting here particulars as to the blindness that befell him and the restoration of his sight through Ananias. He here keeps foremost in the minds of his hearers the divine authority of this command, making little of the human agency by which the explanation of it came to him after days of fasting and prayer in Damascus. The higher authority and power were the important things, and would impress Agrippa more than the other. Paul was not disobedient to this command from heaven; how could any Jew, any devout man, be so? It was a "heavenly vision."

20. shewed first . . . Damascus, . . . at Jerusalem, . . . of Judea] This general view of his work is so sketched as to show Agrippa that Paul began his teaching among his own people the Jews in Damascus, Jerusalem and through Judæa, which is in accord with the record in the earlier part of Acts, 9:20-30. He "declared" the same truth to the Gentiles also. The verb for "shewed" or "declared" is imperfect, and implies continued labor: "he kept on declaring." The order is not sharply defined, for "then" is not in the Revised Version, as it is not represented in Greek. The Gentiles were

COMMON VERSION.	REVISED VERSION.
18 To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.	18 thee, to open their eyes, [1] that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by
19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:	19 faith in me. Wherefore, O king Agrippa, I was not disobedient unto the heavenly
20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance.	20 vision: but declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judæa, and also to the Gentiles, that they should repent and turn to God, doing works worthy

[1] Or, *to turn them*

1, to repent; 2, turn to God, the only God; and 3, prove their sincerity by their fruits. The gospel preached by Paul was not merely a creed; it was also a life. So Christ demanded belief and a life growing out of true belief in him, John 15:8, 10.

21. For these causes the Jews caught me] Or, "For this cause the Jews seized me in the temple." That is, because he obeyed this heavenly call to proclaim repentance and a turning to God for Jews and Gentiles, the Jews seized him in the temple. The word indicates an unlawful, as distinct from a lawful, seizure. Then they "went about," "assayed," tried, to kill him. He implies that they did not afford him a regular trial, nor any fair hearing, but sought to kill him by inciting a furious mob; facts which doubtless had vaguely reached Agrippa's ears before. Even then they had a plot to kill him which they had hoped to carry out by getting Festus to give him up, and would have succeeded but for the appeal to Cæsar.

22. obtained help of God, I continue unto this day] The remarkable interpositions of God in his behalf had saved his life unto that day, and enabled him to stand testifying "to small and great," peasants and princes, what the prophets said should come to pass. What heresy could there be in this? Moses and the prophets were not heretics; it could not be heresy to say that what they predicted had come to pass. So Jesus reasoned to the Jews, John 5:45-47. Paul was unharmed unto that day because God had rescued him from his murderers for this purpose, to witness how Christ had suffered as the prophets foretold.

23. rise from the dead] The Common Version is better here than the Revised. The emphasis is on rising from the dead, the point Paul was discussing and which he was illustrating by the story of his conversion. He now returns to this point, having shown how he had been led to believe in the resurrection of Jesus, and how that fulfilled the sayings of the prophets. Thus Meyer, Hervey, and also the older interpreters hold.

24. Paul, thou art beside thyself] Or, "Paul, thou art mad; thy much learning doth turn thee to madness," R. V. Festus here interrupts Paul. He could hear no more of these ravings! The man was very learned; too learned for Festus to understand; he had great intellectual ability, great

COMMON VERSION.

21 For these causes the Jews caught me in the temple, and went about to kill *me*.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

23 That Christ should suffer, *and* that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

REVISED VERSION.

21 of [1] repentance. For this cause the Jews seized me in the temple, and assayed to
22 kill me. Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets
23 and Moses did say should come; [2] how that the Christ [3] must suffer, *and* [2] how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles.
24 And as he thus made his defence, Festus saith with a loud voice, Paul, thou art mad; thy much learning doth turn thee

[1] Or, *their repentance* [2] Or, *if* Or, *whether*
[3] Or, *is subject to suffering*

learning, but an unbalanced mind. Here was a remarkable scene. Paul had fettered hands, Festus a fettered heart. Festus was a cynical hearer, with dull conscience, a worldly mind, and he takes the Roman's view, that Paul had some abstruse theory or religious hobby, built on so close a study of some ancient writings that he had gone crazy. Some men of science so regard Christian scholars now. They commend them for their knowledge of ancient religious beliefs, but think they are unbalanced in mind. They look on zeal in religion as a social phase of life, sweeping over peoples like small-pox or fevers. But the sufferers are to be pitied; it is a spiritual epidemic they, forsooth, are too weak to resist! Festus thought Paul crazy; the worldlings of to-day so regard whoever is zealous for Christ.

25. I . . . speak forth the words of truth] Mark the calm dignity with which Paul replies to Festus! In courteous, thoughtful, manly words he denies that he is crazy; takes no notice of the compliment to his learning, but with regard to the proprieties of the place, the rulers and his own position, he earnestly affirms that his words are not those of a crazed brain, but rather those of truth and soberness; temperate speech, and not even of an excited brain; for the Greek word σοφροσύνης was a term used by Aristotle and others to express the highest form of wisdom, and included the idea of the most perfect harmony and balance of mind. So far from being frenzied, Paul was scarcely an enthusiast; his words were the calmness inspired by great truth.

26. the king knoweth of these things] This was a delicate way of saying to Festus, I do not expect you, a Roman, to understand these matters; I was not speaking to you, but I am speaking to the king, who understands what I say, for he knows of them. None of these events took place in an obscure way, or in an unknown corner of the land. They were public events and public talk, therefore well known. They had not escaped the attention of Agrippa; of that Paul was fully assured. This was a polite way of reminding Festus that he was not now judge but only a spectator, and shows the tact, courtesy and self-control of the apostle.

27. believest thou the prophets?] Notice how skillfully Paul turns this interruption of Festus to further his argument. He boldly asks, "King Agrippa, believest thou the prophets?" And without waiting for an answer he replies himself, "I know that thou believest." The skill and power of this master-stroke reminds us of the eloquent turns of Demosthenes in his orations. Paul appeals to Agrippa as a witness on two lines of argument: 1, he knew the facts in respect to Jesus—his life, crucifixion and resurrec-

COMMON VERSION.	REVISED VERSION.
25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.	25 to madness. But Paul saith, I am not mad, most excellent Festus; but speak
26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.	26 forth words of truth and soberness. For the king knoweth of these things, unto whom also I speak freely: for I am persuaded that none of these things is hidden from him; for this hath not been
27 King Agrippa, believest thou the prophets? I know that thou believest.	27 done in a corner. King Agrippa, believest thou the prophets? I know that thou

tion; 2, he believed the prophets. Put these two together; mark the testimony of the prophets to the Messiah, see how they fit into the life of Jesus; this ought to convince the king.

28. Almost thou persuadest me to be a Christian] Or, "With but little persuasion thou wouldest fain make me a Christian," R. V.; a paraphrase, putting the king in a less favorable light than the reading of the Common Version. The real meaning of the passage has caused much discussion. The Greek reading is disputed, but is elliptical and ambiguous. Literally, "In little [time, argument, labor or degree] thou persuadest to make me a Christian." The "received text" in Greek reads γενέσθαι, "to become," but the revised Greek text reads ποιῆσαι, "to make," and is accepted in recent critical editions. The rendering "Almost" appears in the Genevan version. The older English versions convey the idea of "degree," so Tyndale reads, "Sumwhatt thou bryngest me in mynd flor to be come Christen"; that is, your argument begins to affect my mind; begins to influence me. The version of Cranmer is much the same. This is perhaps as satisfactory as any of the many interpretations of this perplexing clause.

29. were both almost, and altogether such as I am] Or, "I would to God, whether with little or with much, not thou only, but also all," etc. Paul's reply has long been pointed out as a model of earnest, courteous, direct appeal to the conscience, and a fine rhetorical close. He takes up Agrippa's courteous but ambiguous response, and with graceful art changes it into a forceful appeal for all to become decided Christians at once. With a delicate blending of severity and tenderness he alludes to the injustice of his bonds in the wish that they may be set free from the bondage to sin, and yet not have the lesser chains which they had left upon him. Notice that Paul repeats the "with little" and adds "or with much," showing that here Paul did not take Agrippa's words in the sense either of "almost" or of "in a little time," but as meaning either "with little argument," "little effort" or "in a little degree"; for he adds "with much argument" or "much labor" or "in much time." There are some who think that Paul took up Agrippa's words in a different sense from what Agrippa used them; but it is not probable that Paul intentionally juggled with words in so solemn an appeal.*

Common Version.	Revised Version.
28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.	28 believest. And Agrippa *said* unto Paul, [1] With but little persuasion thou wouldest
29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.	29 fain make me a Christian. And Paul *said*, I would to God, that [2] whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds.
30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:	30 And the king rose up, and the governor, and Bernice, and they that sat with

[1] Or, *In a little* time [2] Or, *both in little and in great*, i.e. in all respects

* This obscure sentence turns mainly on the meaning of the two Greek words ἐν ὀλίγῳ. They are rendered—1, "within a little" or "almost," so the Common Version, and Chrysostom, Beza, Luther, Grotius, Bengel, Ewald, Schaff; 2, "in a little" time, Calvin, Wet-

31. This man doeth nothing worthy of death or of bonds] The king rose up, to signify that the hearing was ended. The others followed in the order of their rank; they withdrew from the place of hearing, conversing about the case. All appear to have agreed that Paul had done or rather was doing nothing worthy of death or bonds, for they referred to his view or sentiments which had been the cause of his seizure by the Jews. This is the third time he had been virtually declared innocent.

32. said Agrippa unto Festus, This man . . . set at liberty] Festus said he wanted to have "somewhat to write" to Rome about Paul, therefore he brought Paul before Agrippa: for "I have no certain thing to write unto my lord," Acts 25:26. The only "certain thing" he now had to say was, "This man doeth nothing worthy of death or of bonds." Did he say it? If he did, would not Nero ask, Why did you then send him to Rome? Why was he not discharged? This was a corner from which Festus could not honorably escape except by throwing the blame upon the turbulence and unreasonableness of the Jews. Agrippa by his declaration in a courteous way suggests that Paul ought to have been discharged, and that whoever constrained him to make the appeal, by denying or delaying justice, might have to answer for the result. Neither Festus nor Paul could now change matters; the appeal prevented a discharge, the case must go to Rome. This was providential; for had the apostle been set free at Cæsarea the Jews might have killed him. He could not have gone to Rome as easily on his own account to preach; his going as an imperial prisoner attracted attention to him, and gave him access to persons and opportunities to preach Christ which he could not have had otherwise.

Suggestive Applications.—1. Jesus when accused was silent; Paul when accused, with boldness, wisdom and eloquence cleared himself and convicted his accusers of wrong; this was his duty; he was appointed to witness for Jesus; so Christians now are to be witnesses. 2. It is a noble thing when one can confidently appeal to his whole life to repel a charge of wrong-doing. 3. "Dignity, gentleness, courtesy, characterize a true

Common Version.	Revised Version.
31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.	31 them: and when they had withdrawn, they spake one to another, saying, This man doeth nothing worthy of death or of
32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cesar.	32 bonds. And Agrippa said unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

stein, Neander, De Wette, Lange, Robinson, Hackett; or 3, "in few" words or "with little trouble," so Alford, Olshausen, Meyer, Lechler, Plumptre; or 4, "in a little" degree or measure—that is, your argument makes some impression, has some force—so Alexander, following Tyndale ("sumwhatt"), Wycliffe ("in a letel thing"), Broadus, Riddle. It is hardly possible to retain the "almost" and "altogether" of the Common Version in the face of the grammatical difficulties. The words may mean "with little effort," or possibly "in little time"; but the ἐν μεγάλῳ for πολλῷ will not admit of the proper contrast "in much time."

Many hold that Agrippa's words were in jest, sarcasm or a sneer; others that they were courteous and ambiguous in spirit, and others that they were the courteous sincerity of a worldly man slightly impressed by the earnest gospel appeal. The latter is the most probable view.

Christian."—*Prof. Redford.* 4. The best evidence for our religion is facts; "once I was a sinner fighting against God, now I am a disciple of Christ." 5. The Christian is conscious of a divine call and of divine care. 6. Ignorance may not remove guilt or sin, but may change the extent of the guilt; an ignorant persecutor may not be as blameworthy as an enlightened one. 7. Paul was called when a young man; the calls of conscience may be heavenly ones to the young. 8. Every man ought to lead a pure, devout life, in imitation of Paul as he imitated Christ. 9. Resurrection is not incredible, for God is omnipotent; he who created life can recall to life. 10. Lustful lives like that of Agrippa and of Bernice blind persons to the truth. 11. Resurrection of Jesus is a great truth in the Christian system. 12. Knowledge of the Old Testament brings confirmation to Christian faith. 13. Intellectual belief is good, but will not save the soul. 14. Providences that seem adverse may prove the best. 15. Bonds and chains with Christian faith are better than liberty without it.

PAUL'S VOYAGE TOWARDS ROME. 27:1–8.

ANALYSIS.—Paul as a prisoner sails to Myra and Fair Havens, vs. 1–8; warns the centurion of danger—the warning not heeded, vs. 9–13; ship in a furious tempest, vs. 14–20; Paul encourages those on the ship, vs. 21–26; the ship is wrecked, but the lives of all are saved, vs. 27–44.

[The narrative of the voyage and shipwreck of Paul is regarded as one of the best specimens of the work of the Revisers of 1881. The accurate and usually happy renderings of nautical phrases, clearing up many obscurities and some hitherto apparent contradictions in this narrative, are worthy of note as special excellences of the Revised Version.]

1. when it was determined . . . they delivered Paul] Or, literally, "As it was decided to sail us away to Italy," implying a decision about the time and manner of taking Paul to Italy. The "us" or "we" shows that Luke the historian was also in the company. Some suppose that Luke was allowed to go as an attendant or slave of Paul, a thing allowed under Roman law even to a state prisoner; see Acts 21:18, which implies that Luke was with Paul at Jerusalem. He does not appear to have been with Paul when Lysias sent the latter to Felix; but as he now reappears with Paul, it is generally supposed that Luke was with the apostle during the two years' detention at Cæsarea. The plural "they delivered" may refer to the act as the joint order of Festus and Agrippa (see Acts 26:32), or as the act of the military officers who kept Paul. He was officially handed over to the centurion with other prisoners that had been held in Cæsarea awaiting a similar transfer to Rome. The centurion was of the "Augustan band" or

COMMON VERSION.	REVISED VERSION.
CHAP. XXVII.—And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus' band.	27 And when it was determined that we should sail for Italy, they delivered Paul and certain other prisoners to a centurion named Julius, of the Augustan [1] band.

[1] Or, *cohort*

"cohort." The Greek for "Augustan" is σεβαστῆς, "*sebastes*," from which some infer that it was a Samaritan cohort from the capital Sebaste. Josephus speaks of Samaritan battalions in Roman service, but uses a different word for them, *Wars*, 2:12, 5; *Antiq.* 20:6, 1. Julius belonged to the Augustan cohort, but it does not say the cohort was stationed at Cæsarea. It may have belonged in Rome, and Julius have come with Festus when he assumed the rule of Palestine, and now was returning to his cohort. It is quite likely that the phrase designates "a troop of the emperor," a company of military couriers; see "Italian band" or "cohort," Acts 10:1. He would be a suitable officer to have charge of prisoners who were sent to the emperor for trial. This narrative of the voyage and shipwreck of Paul touches ancient geography and history at many points, offering severe tests of the accuracy of the writer. It has stood all the tests, and is a valuable evidence of the historical accuracy of the book of Acts.

2. entering into a ship of Adramyttium] Notice the felicitous rendering of these nautical terms in the Revised Version: "embarking in a ship of Adramyttium, which was about to sail unto the places on the coast of Asia, we put to sea," etc. This is based on a slightly-amended Greek text. There was no direct line of ships running from Palestine to Italy; but there were ships going to the coast of Asia Minor, and from there ships ran frequently to Italian ports for Rome. By Asia Minor was, therefore, the quickest and best way to reach Rome. Adramyttium was opposite the famous island Lesbos, and on the northwest coast of Asia Minor. It is now a poor village, but still has some shipping interest. Aristarchus was a companion of Paul, probably the same who was at Ephesus and elsewhere, Acts 19:29; 20:4; Col. 4:10.

3. Julius courteously entreated Paul] Or, "treated Paul kindly." The ship "touched," literally "held firm to Sidon," a word used as a nautical term. There the centurion treated Paul literally "philanthropically," "and permitted him to go unto friends to receive care." The Greek for the last two words is a medical phrase often used for care of the sick. It is inferred that Paul was suffering from illness brought on by the long imprisonment. It is not necessary to suppose that Julius was favorable to Christianity: he treated Paul thus because he was a Roman citizen, accused from envy. Sidon was earlier called "Zidon" and "great Zidon," Gen. 49:13; Josh. 19:28. The "friends" were doubtless disciples, since the gospel had been preached in Phœnicia and at Tyre. See Acts 11:19; 21:3, 4. Sidon was the other chief city. Sidon, now *Saida*, is a town of some importance. Some remarkable ancient sarcophagi were found there a few years ago.

Common Version.	Revised Version.
2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; *one* Aristarchus, a Macedonian of Thessalonica, being with us.	2 And embarking in a ship of Adramyttium, which was about to sail unto the places on the coast of Asia, we put to sea, Aristarchus, a Macedonian of Thessa-
3 And the next *day* we touched at Sidon. And Julius courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself.	3 lonica, being with us. And the next day we touched at Sidon: and Julius treated Paul kindly, and gave him leave to go unto his friends and [1]refresh himself.

[1] Gr. *receive attention.*

4. we sailed under Cyprus] Or, literally, "And thence having led out [the ship to sea], we sailed under the lee of Cyprus," etc. The wind was strong, from the west. The ship went out from Sidon, and sailed northward along the coast, and by the east side of Cyprus past the northeast point of that island, when it made northwestward, crossing the bays of Cilicia and Pamphylia, or the sea along those countries, to Myra, a seaport of Lycia, a southwestern province of Asia Minor. Myra was then a large city, as it was also in the middle ages, but now is represented by the ruins of a great theatre and an aqueduct, and a Turkish town called *Dembre*.

6. found a ship of Alexandria sailing into Italy] The first ship was going on northward to Adramyttium; but at Myra was another ship, probably a government vessel, loaded with grain from Alexandria in Egypt and bound for Italy. Why was this ship so far north? The direct route from Alexandria lay further to the west and south. A simple explanation is that the same west wind which drove the first ship east of Cyprus, drove the grain ship out of its course northeastward to Myra. Moreover it is also known that these ships usually sailed north from Alexandria, rather than westward along the coast of Africa, to avoid the great quicksands on that coast. Then, too, Myra was a great "grain storehouse" or "port," according to an old inscription found there; so the ship may have intentionally gone in there to unload some part of its cargo. Meeting with this ship appears to have led to a change of plan. Instead of going on to Mysia and from thence to Rome through Macedonia, it seemed better to sail direct for Italy; so the centurion transferred the prisoners to the grain ship. If this was a government transport, as some recent students of Roman history hold, the reason for a change of plan is apparent. They would be in government custody, and no personal provision for expenses would be required.

7. sailed slowly many days, and scarce were come] Better, "were come with difficulty over against Cnidus," etc. The wind forced the grain ship to tack back and forth along the coast northwestward between the island of Rhodes and the mainland, until they were opposite the peninsula where was the grain-port of Cnidus, noticed by Thucydides; then they ran southward to get on the east or leeward side of the larger island of Crete (now Candia), past the extreme eastern promontory of that island known as Salome, mentioned as Samonion by Strabo; now called Cape Salomon. This cape they passed with great difficulty, as v. 8 states.

COMMON VERSION.

4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city* of Lycia.

6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone;

REVISED VERSION.

4 And putting to sea from thence, we sailed under the lee of Cyprus, because the
5 winds were contrary. And when we had sailed across the sea which is off Cilicia and Pamphylia, we came to Myra, *a city*
6 of Lycia. And there the centurion found a ship of Alexandria sailing for Italy;
7 and he put us therein. And when we had sailed slowly many days, and were come with difficulty over against Cnidus, the wind not [1] further suffering us, we sailed under the lee of Crete, over against Sal-

[1] Or, *suffering us to get there*

FAIR HAVENS.

(*After a Sketch in James Smith's "Voyage and Shipwreck of St. Paul."*)

The spectator is looking west.

8. place . . . called the Fair Havens] But see Revised Version. The ship kept close to the southeastern shore of the island of Crete, until it came to the harbor of Fair Havens, a few miles east of Cape Matala. This bold promontory protected the ship from the westerly gales. Beyond that the ship would encounter those gales with all their force, for the island coast there turns sharply to the northward, exposing a ship to the full sweep of western winds over a long stretch of the Mediterranean Sea. The harbor is spoken of as nigh to the "city of Lasea," probably to aid Theophilus, to whom the book of Acts was written, better to trace out the course. The ruins of the city, after long lying hidden, were found in 1856 by a Scotch yachting party, about two hours' walk eastward from Fair Havens.

SUGGESTIVE APPLICATIONS.—1. Christian life is like a voyage: it requires preparation; may be begun in strange company; friends and kindness are found; adverse winds; sudden and unexpected changes, when progress is slow and difficult. 2. A Christian wins confidence. 3. A soldier may be philanthropic and kind.

PAUL IN THE STORM AND SHIPWRECK. 27:9–44.

9. when sailing was now dangerous] Or, "the voyage was now dangerous." The voyage had been slow because of adverse winds, of the change of ships and the delays in calling at ports, so that winter was near. The time is marked by "the fast," meaning the great day of the atonement that came on the 10th of Tisri (that year about September 24). Sailing was counted "dangerous" from this time until the passover or later in the spring. As Paul had made frequent journeys to Greece, he seems to have been consulted in respect to continuing the voyage.

10. I perceive that this voyage will be with hurt] Or, "with injury and much loss." Paul said literally, "Men, I perceive" or "see." The words imply that a somewhat general consultation was held; that Paul addressed the persons who were inquiring, probably the centurion, the shipmaster or pilot, and the captain—see v. 11—and that Paul had considered the facts, and spoke from observation and experience. Paul was shipwrecked three times, 2 Cor. 11:25, and may have been in these very waters about Crete before; see Titus 1:5, 12. The Greek word for "hurt" or "injury" is a strong one, meaning "outrage," "violence" as of the sea or of a tempest, hence "disaster," followed by "much loss" of the "lading" or cargo of the ship, "but also of our lives." The former proved true, but not the latter.

COMMON VERSION.	REVISED VERSION.
8 And, hardly passing it, came unto a place which is called the Fair Havens; nigh whereunto was the city *of* Lasea.	8 mone; and with difficulty coasting along it we came unto a certain place called Fair Havens; nigh whereunto was the city of Lasea.
9 Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished *them*,	9 And when much time was spent, and the voyage was now dangerous, because the Fast was now already gone by, Paul
10 And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.	10 admonished them, and said unto them, Sirs, I perceive that the voyage will be with injury and much loss, not only of the lading and the ship, but also of our

Paul, finding that his advice was not followed, gave himself to prayer, and he believed the Lord providentially saved their lives; see v. 24.

11. the centurion believed the master] Or, "the centurion gave heed to the master," literally, "the governor" or "steersman," for this is the usual meaning of the Greek term. It is rendered "shipmaster" by the Common and the Revised Version in Rev. 18:17. So the Greek for "owner of the ship" is one word, *ναύκληρος*, "one who has a ship by lot." The Revisers take it to mean "shipowner"; but more recent researches throw doubt on this rendering. Perhaps he was a government officer in charge of the vessel, and the vessel a government grain vessel. This view also accords with the etymological meaning of the Greek word, and is supported by the statement in vs. 11 and 31, which implies that the centurion was chief in command, which might be the fact if it was a government transport.* It is natural that the centurion should give more heed to the opinions of sailors like the pilot and the captain than to those of a prisoner like Paul. Yet the next verse shows a division of views.

12. the more part advised to depart] Or, "to put to sea." As the "haven" or "harbor" was "not well situated," or was "ill-suited," literally "for wintering," "the more" men advised, etc. There is no Greek equivalent for "part." The phrase means that the majority of those on board or of those consulted advised trying to reach Phœnix and to winter there. This harbor is now identified with Loutro or Lutro, on the south side of the island of Crete and about 35 miles west of Fair Havens. It is said to be a safe harbor in winter, well closed in from the wind and from breakers.† The harbor looks toward the east; but the Common English Version says the harbor of Phœnix "lieth toward the southwest and northwest," while the Revised Version says "looking north-east and south-east," exactly the opposite directions. The Greek literally reads *βλέποντα κατὰ λίβα καὶ κατὰ χῶρον*, "looking down the southwest wind and down the northwest wind." The translators of the Common Version understood this to mean the direction from which the wind blew in each case; but the Revisers understood it to refer to the point to which the wind blew. The preposition *κατά*, "down," favors the latter rendering. It has been ably discussed; but the view of the Revisers had been urged by James Smith of Jordanhill and by Rev. George Brown after careful personal exploration of Crete, and was adopted by such critical scholars

Common Version.	Revised Version.
11 Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.	11 lives. But the centurion gave more heed to the master and to the owner of the ship, than to those things which were
12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, *and there* to winter; *which is* a haven of Crete, and lieth toward the southwest and northwest.	12 spoken by Paul. And because the haven was not commodious to winter in, the more part advised to put to sea from thence, if by any means they could reach Phœnix, and winter *there; which is* a haven of Crete, looking [1] north-east and

[1] Gr. *down the south-west wind and down the north-west wind.*

* See Ramsay, *St Paul*, 325 ff.

† James Smith's *Voyage and Shipwreck of St. Paul*, 3d ed., pp. 90, 253 ff.

as J. A. Alexander and Alford. The question cannot be positively determined; but later scholarship favors the Revised Version.

13. supposing that they had obtained *their* purpose] The south wind blowing gently—the Greek is very expressive, "blowing under breath"—they were sure of making so short a distance as Phœnix in a few hours. They did not even take up the boat that they were towing behind the ship. They took up anchor, and sailed close to shore around Cape Matala, a point on the south side of Crete two to four miles west of Fair Havens. The Greek for "close in shore" is "nearer" or "closer," meaning closer than usual.

14. there arose against it a tempestuous wind] Or, "But not long after," literally, "After not much time," "a typhonic wind beat down it," that is, down from the island, as soon as the ship had passed Cape Matala. This would be natural, for the mountain peaks on the island are about 7000 feet high. Some, as Farrar, render "against it," as referring to the ship; but the Greek word for ship is neuter, while this pronoun in Greek is feminine, so that that rendering is untenable. The Greeks compared a hurricane to a mythical giant buried under Mount Ætna, called Typhon; hence our name typhoon, for a violent whirlwind. This wind on the sea was called Euroclydon, or according to the revised Greek reading Euraquilo. The first word means "southeast wind" and "waves"; the second means "northeast wind," so it was a northeast gale. This corresponds with investigations along the island of Crete during the winter season.*

15. the ship was caught, . . . we let *her* drive] Or, "we gave way, and were driven." The wind is represented as seizing the ship, and not being able, literally, "to look in the eye of the wind," that is, to face it, "giving way [to it] we were driven." Such sudden changes and gales are still common in that part of the Mediterranean Sea.

16. running under a certain island] That is, under the lee of the island, to be protected from the wind. The island was called "Kauda" or Clauda, for the Greek reading varies, but has been identified as the modern Gozzo, a small island about 20 miles southward from Crete. Here with much difficulty they took up their row-boat, which had been towed astern. It was probably filled with water, and the rolling of the ship made it difficult "to secure it," that is, to lift it on board the ship.

COMMON VERSION.	REVISED VERSION.
13 And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete.	13 south-east. And when the south wind blew softly, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close in shore.
14 But not long after there arose against it a tempestuous wind, called Euroclydon.	14 But after no long time there beat down from it a tempestuous wind, which is
15 And when the ship was caught, and could not bear up into the wind, we let *her* drive.	15 called Euraquilo: and when the ship was caught, and could not face the wind,
16 And running under a certain island which is called Clauda, we had much work to come by the boat:	16 we gave way *to it* and were driven. And running under the lee of a small island called [1]Cauda, we were able, with diffi-

[1] Many ancient authorities read *Clauda*.

* See Smith's *Voyage and Shipwreck of St. Paul*, 3d ed., pp. 96-102, 155-157.

17. they used helps, undergirding the ship] The Greek for "helps" primarily means "to run up at the cry" for help, so it refers to precautions taken against disaster. It is a medical as well as a nautical term for bandages, "ligaments." The "undergirding" was slipping heavy ropes under the keel and fastening the ends on either side of the ship so as to strengthen the hull against the strain of the waves, which might force the seams to open and allow the hull to fill with water. It is now called "frapping," but is rarely done. Then they lowered all the sails with the "gear" (R. V.), fearing that the gale might drive them southwest upon the Syrtis, the great African quicksands, and then let the vessel drift. The great Syrtis was the dread of ancient mariners, and has been described by the Roman poet Lucan in his *Pharsalia*, 9:303–310; and Virgil pictures Æneas as shipwrecked on these quicksands.

18. they lightened the ship] Literally, "they made a casting out" of part of the cargo. The Revised Version renders "began to throw [the freight] overboard," which though not a literal translation correctly expresses the thought. Perhaps some of the heavier merchandise carried as freight was thrown over.

19. cast out with our . . . hands the tackling] Or, "they cast out with their own hands the tackling," literally, "furniture" or equipment of the ship. This was on the third day of the storm. The danger was great and increasing, as the great sacrifice of the furniture shows. James Smith and Farrar think the "tackling" was the "main spar." Alford, Wordsworth, and Meyer suppose it means furniture, beds, movables, and Wetstein says it was passengers' baggage. Howson does not think they would throw over a great spar, that would support twenty or thirty men in the water in case the ship foundered. It seems most likely that "tackling" refers to that "equipment" of the ship which would be useless in the storm.

20. neither sun nor stars in many days appeared] Or, "shone upon us for many days." This would cause them to lose their reckoning and knowledge of where they were; for, before the invention of the mariner's compass, the sun and stars were the only guides sailors had when far out at sea. They did not know whither they were drifting; the tempest was high; no land was in sight; the ship was strained and no doubt leaking; "all hope that we should be saved was taken away." The last term is expressive in

Common Version.	Revised Version.
17 Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.	17 culty, to secure the boat: and when they had hoisted it up, they used helps, undergirding the ship; and, fearing lest they should be cast upon the Syrtis, they low-
18 And we being exceedingly tossed with a tempest, the next *day* they lightened the ship;	18 ered the gear, and so were driven. And as we laboured exceedingly with the storm, the next day they began to throw
19 And the third *day* we cast out with our own hands the tackling of the ship.	19 *the freight* overboard; and the third day they cast out with their own hands the
20 And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away.	20 [1] tackling of the ship. And when neither sun nor stars shone upon *us* for many days, and no small tempest lay on *us*, all hope that we should be saved was now

[1] Or, *furniture*

the Greek, "taken away round about" or "from every side." The poor storm-tossed souls on the ship had been looking this way and that to discover some hope of escape; but now they could see no hope likely to come from any quarter.

21. after long abstinence, Paul stood forth] The Greek is forcible; literally, "Being much without food, then Paul standing in the midst of them said, It was right surely, O men, having been obedient to me, not to have set sail from Crete, and to have gained this outrage [or 'disaster'] and loss." Compare Revised Version. Paul did not remind them of his former advice to taunt them, but chiefly, as appears later, to impress more forcibly the fresh counsel which he is about to give. The Greek for "long without food" implies both continued and great lack of food, though not entire abstinence. It was not owing, however, to lack of provision on the ship; it was rather due to fear, difficulty of preparing food, and constant labor to keep the ship afloat. We say "a man has made a loss," which corresponds to the Greek phrase "gained a loss."

22. be of good cheer: . . . there shall be no loss of . . . life] Though they had made a mistake in not heeding his advice, he urges them to be of good courage or of good heart even now, because, literally, "no one life among you shall be cast away," "but [there shall be a casting away or loss] of the ship." The "only" added by the Revisers is not in the Greek text. The ship included the cargo, which was also lost, see v. 38. This Greek expression is peculiar to the Greek; the English has no corresponding idiomatic phrase. The manly tone of Paul has none of the boastful air of Cæsar's words to the pilot in a storm, "Fear not, thou bearest Cæsar."

24. God hath given thee all them that sail with thee] Or, "God hath granted thee," etc. The Greek word signifies what has been granted or bestowed as a favor; as a favor, God would spare the lives of all on board the ship. This assurance had been given by a messenger "of the God whose I am, whom also I serve," which includes "worship." Paul must "stand before Cæsar," that is, must have a trial before him; and as a surprising thing, behold, God, as a favor or as a token of his grace, has made a free gift of all those sailing with him, meaning that all their lives would be spared.

COMMON VERSION.

21 But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

22 And now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship.

23 For there stood by me this night the angel of God, whose I am, and whom I serve,

24 Saying, Fear not, Paul; thou must be brought before Cesar: and, lo, God hath given thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

REVISED VERSION.

21 taken away. And when they had been long without food, then Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have set sail from Crete, and have gotten
22 this injury and loss. And now I exhort you to be of good cheer: for there shall be no loss of life among you, but *only* of the
23 ship. For there stood by me this night an angel of the God whose I am, whom also
24 I serve, saying, Fear not, Paul; thou must stand before Cæsar: and lo, God hath granted thee all them that sail with
25 thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even so

26. we must be cast upon a certain island] Paul repeats his exhortation to cheer up, and gives a fresh reason. He believes God; that it will be even exactly as it has been spoken to him; but he distinctly foretells that they will all be cast upon an island.

27. the fourteenth night . . . we were driven up and down in Adria] The "fourteenth" night after leaving Fair Havens. "Adria" in ancient writers was not limited to the modern Adriatic Sea, but was the entire central part of the Mediterranean between Greece and Sicily. So Ptolemy speaks of it; and Josephus describing his own shipwreck, about two years later than that of Paul, says he was rescued by a ship in the middle of Adria, near this same place. About midnight the sailors suspected, probably from hearing "the breakers" on the shore, that "they were drawing near to some country," literally, "some coast" (or "land") "to be drawing near." Sailors always describe appearances, and say the land appears to draw near to them, rather than that they are sailing near to the land. Smith of Jordanhill gives a graphic description of the shore of Malta: "No ship can enter it [St. Paul's Bay] from the east without passing within a quarter of a mile of the point of Koura; but before reaching it, the land is too low, and too far from the track of a ship driven from the eastward, to be seen in a dark night. When she does come within this distance it is impossible to avoid observing the breakers, for with northeasterly gales the sea breaks upon it with violence. The breakers could be seen [by day] . . . about a quarter of a mile, . . . when the land itself is not seen."—*Voyage and Shipwreck of St. Paul*, p. 120.

28. And sounded, . . . twenty fathoms] Promptly the sailors "sounded," cast out the lead and line, and found they were in "twenty fathoms," about 120 feet, of water; but a little later it was only "fifteen fathoms," or about 90 feet. This was proof that a shore was near, of what kind, whether sandy or rocky, they knew not; they feared it was rocky.

29. cast four anchors out of the stern] As a wise precaution they threw out the four anchors from the stern. How it was done may be illustrated by pictures of ships found at Herculaneum. Some modern Greek ships are thus anchored in the Bosphorus. The common way for ancient as for modern ships is to anchor from the bow. One object in casting anchors from the stern was to keep the ship pointed towards shore, so that they could run it ashore as soon as day came. If they had anchored by the bow, the

Common Version.	Revised Version.
26 Howbeit we must be cast upon a certain island.	26 as it hath been spoken unto me. Howbeit we must be cast upon a certain island.
27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country;	27 But when the fourteenth night was come, as we were driven to and fro in the *sea of* Adria, about midnight the sailors surmised that they were drawing near to
28 And sounded, and found *it* twenty fathoms: and when they had gone a little further, they sounded again, and found *it* fifteen fathoms.	28 some country; and they sounded, and found twenty fathoms: and after a little space, they sounded again, and found fif-
29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.	29 teen fathoms. And fearing lest haply we should be cast ashore on rocky ground, they let go four anchors from the stern,

ship might have swung around into the breakers and been broken at once. The harbor of St. Paul's Bay in Malta is still good for small ships, and the bottom good for anchorage, as the anchors will never drag. Then they waited for day. The ship had been drifting since it left Clauda. Now it is clear that the sailors headed the ship toward the northwest to keep it from being driven upon the African Syrtis or quicksands. It would have some headway northward, yet be beaten back by the northeast gale and thus drift westward. Experienced modern mariners in the Mediterranean Sea declare that the ship would have drifted in "lying to" the wind thus, about 460 to 470 miles in the time named in the Acts. Now it is about 476 miles from Clauda (Gozzo) to Malta, and the direction of the drift in a modern "Levanter" gale would be, under similar circumstances, along the line from Crete to the island of Malta.

30. the shipmen . . . let down the boat . . . as though . . . anchors out] Literally, "And as the sailors were seeking to flee out of the ship, and had lowered the boat into the sea, with pretence as if about to cast out anchors from the prow, Paul said to the centurion," etc. The sailors, with a natural instinct for self-preservation, formed a shrewd but selfish plot to save themselves by the boat, a base desertion of duty in the face of danger. The Greek word for "cast" or "lay out" means also "to stretch out," implying that they were going to take the anchors out in the boat to the full length of the cable before dropping them into the sea; this would carry the boat away from the ship and towards the shore. The baseness of this treacherous act is increased by the fact that this appears to have been the only boat the ship carried.

31. Except these abide in the ship, ye cannot be saved] If the sailors deserted, there would be none left who understood and were able to handle the ship when day came, and they should run her on the beach. The centurion saw the point at once, and with the promptness of a soldier did not wait to consult the "ship-owner" or "ship-master," but took matters into his own hands and ordered the soldiers to cut the ropes and let the boat fall. The boat appears to have been let nearly down ready to be dropped further when the sailors were ready to man her; so when the ropes were cut the boat fell a few feet to the water, and at once drifted off.

33. Paul besought *them* all to take meat] Or, "to take some food." This was a wise plan for several reasons. The sailors might be sullen and

Common Version.	Revised Version.
30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,	30 and [1] wished for the day. And as the sailors were seeking to flee out of the ship, and had lowered the boat into the sea, under colour as though they would lay
31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.	31 out anchors from the foreship, Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be
32 Then the soldiers cut off the ropes of the boat, and let her fall off.	32 saved. Then the soldiers cut away the ropes of the boat, and let her fall off.
33 And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.	33 And while the day was coming on, Paul besought them all to take some food, saying, This day is the fourteenth day that ye wait and continue fasting, having

[1] Or, *prayed*

rebellious because their plot was defeated; sailors, soldiers and prisoners were weak from anxiety, labor and want of proper food, and unfitted to meet the struggle required to save their lives. Hunger usually makes men irritable, and takes away their courage in emergencies; for Paul reminds them it was the fourteenth day that they had been "watching" and had continued without food (the Greek is the same word as in v. 21), "having taken nothing." This clause is generally understood to mean that they had taken no regular meal for fourteen days. The Greek compound word for "nothing" primarily means "not one" or "not even one," hence is not quite so strong as the English "nothing," and might imply "not one" meal.

34. this is for your health] Or, "for your safety" or "preservation." The Greek word is usually translated "salvation" both in the Common and Revised Versions of the New Testament, as Acts 4:12; 13:47; Rom. 1:16. "Health" in the Common Version is used in the wide sense of early English, as Wyckliffe calls the "knowledge of salvation" "the science of health." Luke 1:77.

35. he took bread, and gave thanks to God] After renewing in most positive terms, for the third time, an assurance of safety to their lives, Paul taught them by example. Taking bread and giving thanks to God before all these soldiers, sailors and others must have been a strangely-impressive sight to a company chiefly of idolaters. Some think he made this "breaking of bread" a celebration of the Lord's Supper; but he simply imitated his Master when he fed the multitudes, giving a striking example of how God should always be thanked for daily food.

36. they also took *some* meat] Or, "themselves also took food." The courageous composure of the apostle ran like an electric current through the entire company. They became cheerful-hearted, and "took of food," as the Greek literally puts it. The Common Version tries to present this shade of thought by "took some meat" or "food." Mark the contrast in their feelings now and in v. 20.

37. we were in all . . . two hundred threescore and sixteen souls] Or, two hundred and seventy-six souls. This number has seemed so large to some that they would reduce it to 76, a reading found in some ancient manuscripts, but not of sufficient weight to change the text. The ship in which Josephus was wrecked in the same sea, a few years later than Paul's shipwreck, carried 600 souls: see *Life*, §3; and Lucian describes an ancient ship of Alexandria that must have been above 1000 tons burden. So a grain

Common Version.	Revised Version.
34 Wherefore I pray you to take *some* meat; for this is for your health: for there shall not a hair fall from the head of any of you.	34 taken nothing. Wherefore I beseech you to take some food: for this is for your safety: for there shall not a hair perish
35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all; and when he had broken *it*, he began to eat.	35 from the head of any of you. And when he had said this, and had taken bread, he gave thanks to God in the presence of all: and he brake it, and began to eat.
36 Then were they all of good cheer, and they also took *some* meat.	36 Then were they all of good cheer,
37 And we were in all in the ship two hundred threescore and sixteen souls.	37 and themselves also took food. And we were in all in the ship two hundred

ship of the time might easily be large enough to carry a load of wheat and 276 persons. Now that they were on deck for a meal, they could be counted, and the centurion would wish to know the number of sailors, soldiers and prisoners, that he might account for all under his charge.

38. when they had eaten enough] Or, more accurately, "when they were all satisfied with food," they further lightened the ship by casting the wheat into the sea. Some suppose that it was spoiled by soaking in sea-water; others, that it was absolutely necessary to throw it out to make the ship light enough to run upon the beach. The freight on deck had been cast overboard, v. 18. The wheat was probably at the bottom. The ship was to be lost at any rate; the lighter it could be made, the nearer they could run it to the beach, and the more likely would it be for them to get safe to shore.

39. they discovered a certain creek with a shore] Or, "they perceived a certain bay with a beach." When day came the sailors could not recognize the land. It does not mean that they did not know of the island Melita or Malta; but not having been at that point of the island, they did not recognize it. The bay with a beach, and the two seas or cross currents, answer precisely to the place on the island of Malta now called St. Paul's Bay. The small island of Salmonetta looks like part of the mainland from a ship in the bay; and the current running between this island and the beach would be described by the meeting of two seas. After consulting together it was decided to attempt "to beach the ship," as sailors say—to run her ashore at that place. So they make the proper preparations. This required the help of experienced sailors, and proves Paul's wisdom in having the sailors detained on board. See v. 31.

40. taken up the anchors] More accurately, "casting off the anchors, they left them in the sea." The margin of the Common Version renders this clause with similar accuracy also. It was not themselves, but the anchors, that were "committed unto the sea." The anchors would be useless when the ship was run on the beach. Then they unfastened the bands or ropes that held the rudders up out of the sea. An ancient ship had more than one rudder to steer it. It was not until about the twelfth or thirteenth century that only one rudder was hinged to the stern of a ship to guide it. Before that time, rudders like great oars were run out often through holes on

COMMON VERSION.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.
39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.
40 And when they had taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore.

REVISED VERSION.

38 threescore and sixteen souls. And when they had eaten enough, they lightened the ship, throwing out the wheat into the
39 sea. And when it was day, they knew not the land: but they perceived a certain bay with a beach, and they took counsel whether they could [1]drive the ship upon
40 it. And casting off the anchors, they left them in the sea, at the same time loosing the bands of the rudders; and hoisting up the foresail to the wind, they made for

[1] Some ancient authorities read *bring the ship safe to shore.*

each quarter near the stern of the ship. Usually one rudder was put out on one side and another on the other side of the ship for this purpose. When these were not in use, they were drawn up and fastened with ropes.

hoised up the mainsail] Or, strictly, "hoisting up the foresail to the wind," "they made for the beach." Smith of Jordanhill has clearly shown that the Greek word ἀρτέμων, rendered "mainsail" in the Common Version, rightly means the "foresail."

41. falling into a place where two seas met] The little island of Salmonetta seemed at first like part of the mainland; but when they came nearer to the mainland, they saw between the island and the mainland a channel about 100 yards wide, so that "two seas met"; the sea from the side where the ship was, with the sea from the opposite side of Salmonetta.

they ran the ship [vessel] aground] This is strictly a nautical phrase. The prow of the ship stuck, and was unmovable. This implies that it did not touch dry land, but stuck fast in some mud or sand bank over which the water was too shallow to allow the ship to go further, and was still some distance from the shore. The waves appear to have swept through the channel behind the island, and striking the stern of the ship sideways began to break it in pieces. The conditions found at St. Paul's Bay, on the shore of Malta, answer very minutely those required by this description of the shipwreck.

43. the centurion, willing to save Paul] Or, "desiring to save Paul," stayed them. The centurion was not only willing but anxious to save Paul. The reason for this is not distinctly stated; but it may be inferred from the drift of the entire narrative that Paul's conduct had commanded the respect of the officer. To him they all owed their lives; and this, added to his knowledge that Agrippa I. would have set Paul free had he not already appealed to Cæsar, made the centurion anxious to save an innocent and worthy man. The proposal of the soldiers was not so cruel as it at first appears. Under Roman law they were punishable with death if they allowed prisoners to escape; hence they saw no way to escape death themselves except by putting the prisoners to death.

they which could swim] Notice the Revised reading. Those who could swim were ordered to throw themselves into the sea, and get first to land. The wisdom of this order is obvious: the swimmers would give courage to others not only, but they would be ready to rescue any of those who could not swim if they were swept off the planks or spars on their way to the shore.

Common Version.	Revised Version.
41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.	41 the beach. But lighting upon a place where two seas met, they ran the vessel aground; and the foreship struck and remained unmoveable, but the stern began to break up by the violence *of the waves.*
42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.	42 And the soldiers' counsel was to kill the prisoners, lest any *of them* should swim
43 But the centurion, willing to save Paul, kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first *into the sea*, and get to land:	43 out, and escape. But the centurion, desiring to save Paul, stayed them from their purpose: and commanded that those who could swim should cast themselves

44. the rest, some on boards, and some on *broken pieces* of the ship] Or, "the rest, some on planks, and some on other things from the ship." The sentence is elliptical. "The rest" were ordered to get to land, some on planks and some on other things from the ship, is the meaning. The breaking up of the stern of the vessel would supply other things besides planks to support the escaping persons.

they escaped all safe to land] Better, "they all escaped safe to land," since "all safe" might mean "quite safe," whereas the text means that all the persons, without exception, safely reached the land. Thus Paul's prediction, v. 22, is fulfilled.

SUGGESTIVE APPLICATIONS.—1. A Christian in the way of duty cannot expect to be free from peril. 2. God has a care for those on the sea. 3. The brightest plans and prospects may be speedily disappointing. 4. The believer in peril can have firm faith in God. 5. He can have peace of soul, courageous self-possession and prudent judgment in times of danger. 6. Man's extremity is often God's opportunity to comfort the soul. 7. Perils may exalt the value and sanctity of human life. 8. A calm, good man may prevent a great calamity. 9. A sincere, trusting soul commands the confidence even of the wicked. 10. The fears of the wicked take away their resources and their hope. 11. The religion of the righteous gives calmness, courage and great resources. 12. This life is a voyage; storms and shipwrecks attend it: blessed are they who get safely into the eternal haven.

PAUL AT MELITA. 28:1–10.

ANALYSIS.—The shipwrecked company kindly treated at Melita, vs. 1, 2; a viper on Paul's hand is shaken off without harm—the Maltese are amazed, vs. 3–6; Paul heals the father of Publius and others, vs. 7–9; is highly honored, v. 10; Paul sails to Syracuse and Puteoli, vs. 11–13; goes by land to Rome, vs. 14, 15; explains his case to Jews at Rome, and at their request shows them what the new faith is, vs. 16–23; some believe not, yet he preaches to Jews and Gentiles at Rome for two years, vs. 24–31.

1. they knew that the island was called Melita] Literally, "when we were fully saved, then we knew that the island was called Melita." See also Revised Version based on the Greek text found in three of the best manuscripts. The island is the modern Malta, a small island about 17 miles long and nine miles wide, lying 60 or 70 miles south of Sicily, and now belonging to Great Britain. In Paul's time it was not as thickly peopled as now. The old view that the island might have been Meleda, in the Adriatic, is now given up as wholly untenable. When the sailors reached the land, they recognized the island as Melita, either from some former knowledge of it or from information given by the islanders.

COMMON VERSION.	REVISED VERSION.
44 And the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, that they escaped all safe to land.	44 overboard, and get first to the land: and the rest, some on planks, and some on *other* things from the ship. And so it came to pass, that they all escaped safe to the land.
CHAP. XXVIII.—And when they were escaped, then they knew that the island was called Melita.	28 And when we were escaped, then we

2. the barbarous people] Or, "the barbarians." The Melitans were not savages; "barbarians" here means that they did not speak Greek or Latin. They were originally a Phœnician colony, so Diodorus Siculus says. The modern Maltese speak Arabic, with some mixture of Italian and English. The title "barbarian" was given by Greeks and afterwards by Romans to all who spoke a language different from themselves. The islanders showed them "no common kindness," literally "no common philanthropy." The shipwrecked were wet from getting into the sea; a wintry rain added to their dismal, shivering condition; but the islanders made a fire to warm and dry them.

3. Paul had gathered a bundle of sticks, . . . a viper . . . fastened on his hand] Paul was active in providing for their comfort. Religion makes a man industrious, and useful in emergencies. Gathering a bundle of sticks accurately represents the way fuel is secured in those older countries, where large trees are scarce and fires must be made of light twigs and sticks. The serpent, warmed into activity by the heat, fastened itself on Paul's hand; generally understood to imply that it bit him. It is said that there are no poisonous snakes in Malta now; though Mr. Lewin believes he saw one there,* and they are found in the neighboring island of Sicily. The increase of population, reducing the forests and marshes, always tends to decrease and destroy wild animals and serpents. In the island of Arran vipers were known formerly to exist, but have lately disappeared, and doubtless they were destroyed in Malta by similar causes.

4. this man . . . vengeance suffereth not to live] The natives, seeing the viper on Paul's hand, and perceiving that he was a prisoner, perhaps from the chain on his wrist, suspected that he was a murderer, the worst of criminals: a wild and false conclusion. They reasoned that he had fortunately escaped drowning in the sea, but now Justice had overtaken him. The ancients personified the avenging justice of the gods as Nemesis, and regarded it as pursuing a criminal until he was punished for his crime. They judged Paul to be a murderer, therefore, because they knew the bite of a viper to be death. It was a wrong conclusion from a right fact.

COMMON VERSION.

2 And the barbarous people showed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

3 And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand.

4 And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

REVISED VERSION.

knew that the island was called [1] Melita.
2 And the barbarians showed us no common kindness: for they kindled a fire, and received us all, because of the present
3 rain, and because of the cold. But when Paul had gathered a bundle of sticks, and laid them on the fire, a viper came out
[2] by reason of the heat, and fastened on
4 his hand. And when the barbarians saw the beast hanging from his hand, they said one to another, No doubt this man is a murderer, whom, though he hath escaped from the sea, yet Justice

[1] Some ancient authorities read *Melitene.*
[2] Or, *from the heat*

* Lewin's *St. Paul*, vol. ii. p. 208.

TWO PORTRAITS OF PAUL.

(*From a Roman Diptych, not later than 4th Century. Fac-simile in British Museum.*)

In upper group Paul sits in a curule chair. The person on the left has a book (Bible). The one behind is perhaps an assistant chaplain. In the lower group Paul is at the left, shaking off the viper in the fire at his feet, before Publius and his bodyguard. There was another group below this, but Paul was not among them.

5. he shook off the beast . . . and felt no harm] Or, "took no harm." Notice that it is not said the reptile struck with its fangs, but "fastened itself"; and then Paul "shook off the beast, and suffered no harm." Luke generally uses medical terms with precision, and describes wounds and diseases with great accuracy. It has been usual to refer to this as a fulfillment of the promise in Mark 16:18; and this may be proper whether the escape of Paul unharmed was a miracle or not. If the viper did not strike with its fangs, but "fastened on his hand" by its ordinary teeth when partially recovering from its torpid state, then the escape of Paul was a special providence, but not necessarily a miracle. Prof. Post of Syria, a learned physician and naturalist, maintains that the viper does not fasten itself when it strikes with its fangs, and that when it does fasten itself by closing its jaws, the bite would not ordinarily be poisonous.* The people of the island, however, supposed that Paul had received a poisonous attack from the serpent.

6. he should have swollen, or fallen down dead] They expected that Paul would have "swollen," or strictly, perhaps, "be inflamed," though the Greek has both significations. Or, he might fall down dead suddenly. So Shakespeare represents Cleopatra's attendant when stung by a poisonous asp:

"Tremblingly she stood,
And on the sudden dropped."—*Antony and Cleopatra*, 5:2.

Common Version.	Revised Version.
5 And he shook off the beast into the fire, and felt no harm.	5 hath not suffered to live. Howbeit he shook off the beast into the fire, and took
6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.	6 no harm. But they expected that he would have swollen, or fallen down dead suddenly: but when they were long in expectation, and beheld nothing amiss come to him, they changed their minds, and said that he was a god.

* Prof. George E. Post of Syria in the *Sunday-School World* for 1885, p. 116, makes an interesting and original explanation from such a thoroughly scientific study of the case that his remarks are well worthy of careful attention: "The mode in which venomous serpents inflict their deadly bite is not by fastening to the person bitten, but by striking. The teeth connected with the venom sac are hollow and lie usually under the prominent cheek-bone of the snake. When it is excited, the snake opens its mouth wide, throws back its head, ejects the curved fangs, heretofore concealed under the upper lip, and strikes them with lightning rapidity into the flesh. The pressure of the tooth entering the skin forces its other end back against the sac, and thus a drop or more of the poison contained in the sac is squirted into the wound. The serpent immediately withdraws its head for another blow. There is in reality *no bite*, that is, no closing of the jaws or fastening on the part. Nothing in the account implies that the snake struck Paul with its fangs, and it is quite possible that it merely laid hold of his hand with its ordinary teeth, which have no poison. It is not even said that the animal bit him at all, but merely that it fastened on his hand. These remarks are not to intimate that it would have been strange or difficult for God to have preserved Paul from the effect of a serpent's fangs, but to show that we may well wait until a miracle is directly stated to have taken place, or is fairly implied, before claiming it. Certainly the inspired writer here makes no claim to a miracle, and the opinion of the people that Paul was a god receives no endorsement." But Eugene Stock reports that he saw a viper fasten upon the wrist of a friend, in Epping Forest, and the whole arm swelled rapidly to an enormous size. Though life was saved, yet his friend was in peril for some days, and a sufferer for months.

Lucan, an old Latin poet, describes the effect of the poison of the African viper called *prestes* upon Nasidius:

> "The burning prestes [viper] bit—a fiery flush
> Lit up his face and set the skin a-stretch,
> And all its comely grace had passed away."—9:790.

After long expectation the people saw nothing amiss with Paul; then they changed their opinion, and thought he was a god rather than a murderer. Both opinions were very wide of the truth. The latter opinion, however, was in accord with the ideas of the ancients, who regarded it as an attribute of the deities to subdue serpents. Paul had once before, at Lystra, been looked upon as a god, Acts 14:11, 12.

7. the chief man of the island, . . . Publius] The accuracy characteristic of an intelligent eye-witness appears again in the title given to Publius. "Primus" was an *official* title in Melita, as an old inscription near the gates of a city shows, which reads, "Prudens, a Roman knight, chief of the Maltese." See Smith's *Voyage of St. Paul*, pp. 150, 151. Meyer and others suppose that Publius was the legate of the Roman prætor of Sicily, to which prætorship or province Melita then belonged. Hackett quotes President Woolsey as showing from inscriptions that one who ceased to be chief magistrate of the island might still retain the title "chief man." Luke says Publius entertained "us," meaning possibly the whole shipwrecked company, 276 souls; but more likely the centurion, Paul, Luke and perhaps a few others only, whom Publius would bring to his own house. See v. 10. He might also provide shelter for the whole company on some part of his estate for three days, until lodging could be found. The word for "courteously" signifies "loving-minded."

8. lay sick of a fever] Here again are marks of Luke's accuracy in the use of medical terms. In v. 6 he uses not less than four medical terms —προσδόκων, πίμπρασθαι, καταπίπτειν, ἄτοπον; and in this verse he uses three more. The Greek word for "fever" is plural, "fevers," a special mark of precision, since it is so used by Galen and Hippocrates, probably as describing intermittent attacks of it. The "fevers" were accompanied with "dysentery," the severity of the attacks confining the father of Publius to his bed. Paul went into the room, laid his hands on him and healed him, fulfilling the promise, "They shall lay hands on the sick, and they shall recover," Mark 16:18; see also Matt. 9. 18. This case speedily became known, and others sick on the island came and were healed.

Common Version.	Revised Version.
7 In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.	7 Now in the neighbourhood of that place were lands belonging to the chief man of the island, named Publius; who received us, and entertained us three days
8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.	8 courteously. And it was so, that the father of Publius lay sick of fever and dysentery: unto whom Paul entered in, and prayed, and laying his hands on him
9 So when this was done, others also, which had diseases in the island, came, and were healed:	9 healed him. And when this was done, the rest also who had diseases in the

10. honoured us with many honours; and . . . things . . . necessary] The healing of the sick brought many honors to "us," that is, to Paul, Luke and the company. It is curious to note that the very word here used for "honors" is the one used to designate a fee paid to physicians and others. So Cicero sometimes used it. Compare Ecclus. 38:1. The people literally "laid upon us," "loaded us" with, such things as we needed when we departed. No doubt the "honors" included gifts of money, clothing and comforts suitable for shipwrecked persons who had lost everything; and three months later they were loaded with supplies for their voyage. Publius would with his usual philanthropy set the example, and all the islanders would cheerfully follow with gifts befitting their station.

Suggestive Applications.—1. Calamities awaken sympathy and bring many expressions of human kindness. 2. Thoughtful attention in securing little comforts for ourselves and others in calamity gives great happiness. 3. Satan promptly repelled may, like the viper, be shaken off before he harms us. 4. The poor islanders received healing for their bodies and salvation for their soul as rewards for their kindness; so it is ever in Christian missions. 5. The ignorant misjudge from appearances; calamities do not prove that one is wicked, nor escape from them, that one is a god or a saint. 6. The true Christian will do good whenever opportunity offers. 7. The grateful heart will show itself in deeds of kindness.

Paul at Rome. 28:11–31.

11. after three months we departed] Or, "we set sail." The "we" shows that the writer, Luke, was with Paul at Malta, and went with him towards Rome. The "ship of Alexandria" had also "wintered" at the island. It was no doubt a grain-ship similar to the one that had brought Paul from Myra, Acts 27:5, 6, which had gone to pieces in the storm. The "sign," emblem, mark or figure-head, placed on the prow, was the "twin brothers," that is, Castor and Pollux. They are noticed in ancient mythology as the reputed sons of Jupiter, and in classic writings are held to have control of the winds and waves, and thus figures of these imaginary gods would be fitting emblems for a ship. The figures were usually fixed on either side of the bow of the ship. The wintering lasted three months. From indications of the time in Acts 27:9—"the Fast was now already gone by"—it is supposed that the shipwreck took place early in November. The company set sail three months later, which would be early in February. This agrees with Pliny, who says navigation opened there about the 8th of February.

Common Version.	Revised Version.
10 Who also honoured us with many honours; and when we departed, they laded *us* with such things as were necessary.	10 island came, and were cured: who also honoured us with many honours; and when we sailed, they put on board such things as we needed.
11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.	11 And after three months we set sail in a ship of Alexandria, which had wintered in the island, whose sign was [1]The Twin

[1] Gr. *Dioscuri.*

The new ship must have been of large size, since it carried the 276 shipwrecked persons, besides its own crew and cargo.

12. landing at Syracuse] This was an eastern port in the island of Sicily, about 80 or 90 miles north of Malta. It was a large commercial city, and they may have remained there three days to unlade or lade articles of traffic, or possibly to get a favorable wind. See v. 13. Ships on this route still touch at this place.

13. we fetched a compass, . . . to Rhegium] The wind was in the wrong direction, compelling a sailing vessel to make "a circuit" to reach Rhegium. Of course, there is no reference to the mariner's compass in the Common Version, for the compass was not then known. To "fetch a compass" means "to make a circuit," to sail by a roundabout course to Rhegium, now Reggio, a little place at the extreme southern point of Italy, a few miles east of the north end of Sicily. At this place coins with figures of Castor and Pollux, the patron divinities of the town, have been found. Here again they waited a day for a south wind, which carried the ship safely past the rocks of Scylla and the whirlpool of Charybdis, famous in the classics, and on about 180 miles to Puteoli, now called Pozzuoli, an important harbor of southwestern Italy. It was in the bay about seven miles southwest of the modern city of Naples, and near the famous cities of Pompeii and Herculaneum, which were partially destroyed four or five years later, and were completely buried by the eruption of Vesuvius about 20 years later, in 79 A.D. Paul would have a near view of Mount Ætna, the great volcano of Sicily, as he sailed through the straits of Messina; and now at Puteoli he would be almost at the foot of that other destructive volcano Vesuvius, which buried the busy people of Pompeii and Herculaneum with ashes and hot lava so deep that the sites were completely lost for centuries. And in that awful destruction Drusilla, wife of Felix, before whom Paul had made a defence, and her child, also perished. Puteoli was then to Rome almost what Liverpool now is to London. There were "brethren," a Christian society, in Puteoli. Josephus speaks of a Jewish population there, *Antiq.* 17:12, 1. We get a hint of the number of disciples that were in and about Rome before the apostle's arrival, by reading the 16th chapter of Romans, in which he mentions nearly 30 disciples by name. After the shipwreck, the centurion would feel that he owed his life to Paul, and would grant him any favor within his power; hence would not object to his stay of a few days with friends. Or, some suggest that the centurion was detained here, and that one might read this clause, "finding brethren we were consoled among

COMMON VERSION.

12 And landing at Syracuse, we tarried *there* three days.
13 And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:
14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

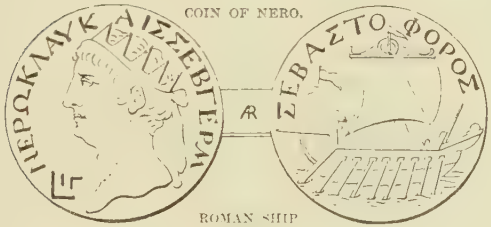
REVISED VERSION.

12 Brothers. And touching at Syracuse, we
13 tarried there three days. And from thence we [1] made a circuit, and arrived at Rhegium: and after one day a south wind sprang up, and on the second day
14 we came to Puteoli: where we found brethren, and were intreated to tarry with them seven days: and so we came

[1] Some ancient authorities read *cast loose.*

SYRACUSE.

COIN OF NERO.



ROMAN SHIP

ROUTE FROM SYRACUSE TO ROME.

them, remaining seven days"; following the text of some inferior manuscripts.

15. they came to meet us] Other disciples came out from Rome to meet Paul, when they heard of his coming. His seven days' stay at Puteoli would give time for word to reach Rome, and for disciples to come from there. These met him at the "Market of Appius," see Revised Version, and also at the Three Taverns. These places are familiar to readers of the classics, for Horace and Cicero mention them. The Market of Appius was about 43 miles from Rome, and the *Tres Tabernæ*, "Three Taverns," was 10 miles nearer. Julius probably took Paul by the famous "Campanian Way" to Capua, thence onward to Sinnessa (33 miles from Puteoli), where it joined the more famous Appian Way to Rome. This was one of the most substantial and excellent roads in the empire. From Sinnessa to Terracina was 47 miles. Thence Paul might make a circuit around the Pontine Marshes by the road, or might have gone more direct by canal about 20 miles to the Market of Appius. Horace in his Satires has given an unenviable notoriety to these canal-boatmen and to the people at this market: "The Market of Appius filled with sailors and rascally tavern-keepers."—*Sat.* 1:5, 4. It was a wretched little town, notorious for vileness. Here the first delegation of disciples from Rome met Paul. It was a common custom of those ancient times. Cicero, the great Roman orator, had been met on this same Appian Way by a delegation from the senate and people on his return from exile. At the next station, 10 miles nearer and 33 miles from Rome, another company of disciples greeted Paul. The Three Taverns was a small town and station on the old Appian Way; the site has not been surely identified. It cannot be the one pointed out now on the Appian Way, about 12 miles only from Rome. This second company was such a mark of sympathy and of love that the apostle in some special and marked manner "thanked God" and took courage.

16. Paul was suffered to dwell by himself] In v. 14 it is said "we came to Rome," R. V.; and here again in v. 16 it is repeated. It appears that "Rome" is used in a double sense, as usual then, meaning in v. 14 the city and adjacent territory belonging to the city, and in v. 16 the city within the walls. The apostle with his friends continued the journey to Rome along the famed Appian Way, traces of which are now clearly to be seen. As they neared Rome, through the valley of the Egeria and the woods once devoted to the Muses, but then given up to peddlers, fortune-tellers and adventurers,

Common Version.	Revised Version.
15 And from thence, when the brethren heard of us, they came to meet us as far as Appii Forum, and the Three Taverns; whom when Paul saw, he thanked God, and took courage.	15 to Rome. And from thence the brethren, when they heard of us, came to meet us as far as The Market of Appius, and The Three Taverns: whom when Paul saw, he thanked God, and took courage.
16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.	16 And when we entered into Rome, [1] Paul was suffered to abide by himself with the soldier that guarded him.

[1] Some ancient authorities insert *the centurion delivered the prisoners to the captain of the prætorian guard: but.*

many of them Jews of the lowest class, Paul would pass the splendid villas of senators, knights and wealthy commoners, and the monuments of the distinguished dead. See Lewin, ii. 225. He would pass under the arch of Drusus, still standing near the Capuan gate. The "prisoners"—there were several of them, Acts 27:1—were, no doubt, delivered over to the chief officer of the prætorian guard, though the clause in the Common Version reporting it is not in the oldest Greek manuscripts, and is omitted in the Revised Version. The "captain of the guard," however, according to Mommsen, was the commander of the legions or soldiers "from abroad," then in camp at Rome. They guarded prisoners from the provinces. When the company entered Rome, "Paul was suffered to abide by himself with a soldier that guarded him," which implies that this was a special privilege granted Paul. According to custom he was, no doubt, chained by one hand to the soldier; see v. 20. One tradition points out the site of Paul's dwelling by the vestibule of the church of Santa Maria; but this spot was then probably occupied with arches and public buildings. Another tradition points to a spot on Via Stringhari, outside the modern Ghetto, as its site; but there is no satisfactory support for either tradition. It is not probable that Paul was yet in "his own hired house," v. 30, but in temporary "lodging"; see v. 23.

17. after three days Paul called the chief of the Jews] The three days may have been spent in securing and arranging for lodging. Then he "called together" the Jews; either the "chief" of them, or "the Jews first," see margin of R. V. The Greek has this double or ambiguous sense; but it is more likely that it means the "chief of the Jews" than that he called the "Jews first" simply in the order of time. No doubt he did that, but the writer would not need to mention such a fact; and if he did, we should have expected him to relate the calling together of some other class, as the Gentiles, later, which he does not. Those called together were therefore the leading ones among the Jews. The same Greek phrase is found in Acts 13:50; 25:2; 28:7, to designate important persons of a place.*

yet was I delivered prisoner] Paul begins his address to his countrymen in his usual way, "Men brethren." It was more than respectful; it recognized them as of the same nation and of the same religion with himself; and he claimed further that he was loyal to their customs, rightly

Common Version.	Revised Version.
17 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men *and* brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans:	17 And it came to pass, that after three days he called together [1] those that were chief of the Jews: and when they were come together, he said unto them, I, brethren, though I had done nothing against the people, or the customs of our fathers, yet was delivered prisoner from Jerusalem into the hands of the Romans:

[1] Or, *those that were of the Jews first*

* Prof. Harnack argues that Paul called together the chief rulers of the Roman synagogues, which he claims were very numerous then in Rome. See *Princeton Review*, July, 1878.

ARCH OF DRUSUS, ROME. (*From a Photograph.*)

This Arch stood without the Capuan gate, from which the Appian Way started. The Arch was erected in honor of the father of Claudius, about 40 A. D., and is still standing.

APPIAN WAY, NEAR ROME. (*From a Photograph.*)

At every 5000 feet along this Way there was a milestone, and near Rome at every 40 feet low seats were placed for the weary and to aid in mounting on horseback.

understood, as he goes on to prove. In the face of this fact, he says that he was delivered "into the hands of the Romans." Two difficulties have been raised here: 1, how could Paul say this, when he had proclaimed the new way by faith in Christ Jesus? 2, how could he say that the Jews had delivered him to the Romans, when the Roman captain had rescued him from the mob, and finally Paul had himself appealed to Cæsar? The answer to the first difficulty Paul gave before Felix and again before Agrippa. He did not regard Christianity as a new religion, nor as a substitute for the Jewish religion, but rather as a lawful and rightful successor of the old. Christianity was the more complete development of Judaism. The son at the father's death is not a supplanter of the father's business, but the proper successor and inheritor of it. So Christianity is the rightful heir to the Israelitish religion. The old foretold the new; its hopes centred in the Messiah. Paul declared that the Messiah had come, and he was proclaiming this flower and fruit of their old faith. The answer to the second difficulty is that Paul is dealing not so much with outward, formal acts as with the forces that compelled those acts. The Jews were in fact responsible for his coming into the hands of Lysias. The malice and violence of the Jews forced Lysias to interfere to save Paul's life. So again Festus was disposed to set Paul at liberty; but the rancor and murderous designs of the Jews prevented it, and forced Paul to appeal to Cæsar; so that it was true in fact, if not in outward form, that Paul was in the hands of the Romans by the decided and persistent purposes and work of the Jews.

18. would have let *me* go] Better, "desired to set me at liberty." The Romans made a legal examination or inquiry into his case—"put him on trial," as we would say—found no cause of death in him, and would have discharged him. Agrippa declared that Paul might have been set at liberty had he not been forced by the Jews and Festus to appeal to Cæsar, Acts 26:32.

19. when the Jews spake against *it*, I was constrained to appeal] He makes it clear that the bitter rancor of the Jews forced him to appeal, in order to get justice or even fair treatment. Though this was so, yet Paul had no charge to make against the Jewish people. He was not an enemy to his race nor nation. He perhaps intends to imply that it was a troublesome, fanatic faction of the race that had pushed on this persecution against him. He was in Rome rather to vindicate his conduct, to establish his own innocence, than to accuse others.

20. for the hope of Israel I am bound] For the reasons thus stated, and for the further purpose of showing that he was a prisoner because he

COMMON VERSION.	REVISED VERSION.
18 Who, when they had examined me, would have let *me* go, because there was no cause of death in me.	18 who, when they had examined me, desired to set me at liberty, because there
19 But when the Jews spake against *it*, I was constrained to appeal unto Cesar; not that I had aught to accuse my nation of.	19 was no cause of death in me. But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that
20 For this cause therefore have I called for you, to see *you*, and to speak with *you:* because that for the hope of Israel I am bound with this chain.	20 I had aught to accuse my nation of. For this cause therefore did I [1]intreat you to see and to speak with *me*: for because of the hope of Israel I am bound with this

[1] Or, *call for you, to see and to speak with* you

believed the hope of Israel had come, Paul had called them or entreated them to come. The Greek is the same stem-word as "paraclete," which is applied to the Holy Spirit as our Comforter or Advocate, John 14:16; literally it describes one who invites or assists another. "To speak with you" seems better than "to speak with me." The Greek preposition joined to the verbs of speaking primarily implies talking "to." The pronoun for "you" or "me" is supplied by the translators; and with the Greek verb, "you" is to be preferred, as Meyer, Alford, and Hervey hold. Paul says he was a prisoner on account of the hope of Israel. The Jews would understand this to have some reference to the Messianic hope of the nation.

21. We neither . . . letters . . . neither . . . any harm of thee] Literally, "We neither received letters concerning thee from Judæa, nor has any one of the arriving brethren reported or said any evil concerning thee." They do not definitely say that any messengers had or had not come, but only that no letters or reports against Paul had come to Rome. Some, as Meyer and Alexander, think the absence of such reports was due to lack of time. Paul left Cæsarea near the close of navigation, and no later ship would have been likely to reach Rome before Paul did; and before his appeal the Jews would have no reason to send reports about him. This last explanation is not satisfactory. The ruling Jews were very bitter against Paul. He had been a prisoner at Cæsarea for two years. It is almost incredible that this fact should not find its way to Rome, even casually as a piece of news. Paul had written to Rome a formal letter to Jewish and other Christians there before this. The reason for the silence of his enemies is rather to be found in their knowledge of the prejudice against Jews at Rome, and that Agrippa favored the discharge of Paul. If the Jews at Rome were stirred up against Paul, a Roman citizen, it would be more likely to recoil against themselves, and bring about an inquiry that might expose their base plot, and endanger their own lives for conspiracy against a Roman, as Lysias had the proofs of their plot in his hands. The Sanhedrin at Jerusalem would be careful, therefore, not to send any official message to Jews at Rome, lest it might lead to an investigation that would expose the murderous plots at which they had connived, if they had not instigated or otherwise promoted them. So the Jews at Rome could politely and honestly say that no definite evil report or charge had been made to them against Paul.

22. we desire to hear . . . what thou thinkest] Literally, "what you have in mind," equivalent to your belief. It is clear that they had heard of Paul as they had also of this "sect," literally "heresy," used in the sense of party. The Pharisees, Sadducees, Herodians, Essenes and Nazarenes would alike be called "sects" or parties among the Jews. Only of "this

Common Version.	Revised Version.
21 And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came shewed or spake any harm of thee.	21 chain. And they said unto him, We neither received letters from Judæa concerning thee, nor did any of the brethren come hither and report or speak any
22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.	22 harm of thee. But we desire to hear of thee what thou thinkest: for as concerning this sect, it is known to us that everywhere it is spoken against.

sect" of the Nazarenes, "it is known to us that it is everywhere spoken against," "contradicted." It is not likely that they refer to the bitter things said by Romans, such as Tacitus and Suetonius, who speak of Christians as holding a "detestable superstition." Similar calumnies were whispered against the Jews themselves. They refer rather to the opposition of those of their own race. Justin Martyr says that before this time the Jewish rulers sent delegations to all the civilized world warning their people against the new teachings of the Nazarenes.

23. there came many to him into *his* lodging] Or, "they came to him into his lodging in great number," or "in greater number" (than before); the Greek adjective is a comparative. Was this "lodging" his "own hired house" of v. 30? Possibly; but probably not, since the Greek for lodging implies hospitable entertainment rather than a house which was controlled by Paul; so Meyer and apparently also Alexander say. At a day appointed by the Jews they again gather in greater number, since it was inconvenient for the apostle to go to them. At this second interview he "expounded" his view of the kingdom of God from the law and from the prophets, testifying in this way the true Jewish hope, and "persuading them concerning Jesus." How far his "persuading" was effective must be determined by the context, though the word itself often means to convince. The interview lasted all day; from similar dialogues that Paul had with others we know that he must have tried to convince them that Jesus was their long-hoped-for Messiah. Compare Acts 9:20, 22.

24. some believed . . . some believed not] Or, "some disbelieved"; it is more than simply unbelief; for want of evidence, for example. Some were literally "persuaded," and hence believed with Paul that Jesus was the Messiah. Some came to hear the matter as if open to conviction, but left feeling bitter against the view urged by Paul. They were no longer mere unbelievers; they rejected Jesus, opposed his claims; they were now "disbelievers."

25. they agreed not among themselves] Who agreed not? All the Jews who came, or those only who disbelieved? The context that follows would lead us to infer the latter only; but it may well cover the disputes which would naturally arise between those who were persuaded by Paul and those who stoutly rejected his view. His closing words were addressed, however, to the obstinate rejecters of Jesus, see vs. 26, 28, showing strong feelings

COMMON VERSION.	REVISED VERSION.
23 And when they had appointed him a day, there came many to him into *his* lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening.	23 And when they had appointed him a day, they came to him into his lodging in great number; to whom he expounded *the matter*, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening.
24 And some believed the things which were spoken, and some believed not.	24 And some believed the things which were
25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,	25 spoken, and some disbelieved. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Spirit through Isaiah the prophet unto your fathers,

of grief blended with severe reproof, similar to the words he had used in writing to the Romans: "that a hardening in part hath befallen Israel," Rom. 11:25, R. V.

26. Hearing ye shall hear, and shall not understand] Or, "shall in no wise understand." The prophecy is quoted from the Greek version of Isa. 6:9, 10; the passage is also cited four times in the Gospels. They would hear the words with the ear, but from a stubborn disposition of mind would not in the least understand them; they would see them, but from obstinate purpose would not see what they meant. This act was due to a stubborn heart, which in turn led them to deeper dullness of hearing, greater blindness and obstinacy of mind, so great that they would not turn to God. The willful rejection of the Messiah brought on irremediable hardness of heart.

28. the salvation of God is sent unto the Gentiles] Or, "this salvation," the very kind you have rejected. Care should be taken to avoid a common misinterpretation of this verse. He does not mean that the gospel is now for the first time sent to the Gentiles at Rome or elsewhere; the Greek literally reads "was sent." We know that there were Gentile Christians at Rome already, for Paul had referred to them in particular, Rom. 11:13, in his letter to the Romans written before he arrived at Rome. Nor again is it to be inferred that salvation will no longer be sent to the Jews, nor further that the Gentiles, or literally "the nations," meaning all those not Jews, will all accept of this salvation. What he does mean is that hereafter the apostle and others would be free to declare this salvation to "the nations," and that some of every nation will accept it. They had fulfilled Christ's command to preach the gospel to Jews first; the mass of Jews had rejected it; now in accord with Christ's added command they could turn their chief efforts to the salvation of the non-Jewish people. V. 29 is not found in the four oldest Greek manuscripts and is omitted in the text of the Revised Version, but is placed in the margin. It says what might naturally occur after what is

Common Version.

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:
27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.
28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it.
29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

Revised Version.

26 saying,
Go thou unto this people, and say,
By hearing ye shall hear, and shall in no wise understand;
And seeing ye shall see, and shall in no wise perceive:
27 For this people's heart is waxed gross,
And their ears are dull of hearing,
And their eyes they have closed;
Lest haply they should perceive with their eyes,
And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them.
28 Be it known therefore unto you, that this salvation of God is sent unto the Gentiles: they will also hear.[1]

[1] Some ancient authorities insert ver. 29 *And when he had said these words, the Jews departed, having much disputing among themselves.*

stated in v. 25: the Jews went away, literally "having much discussion [or disputings] among themselves." It may have been written on the margin to relieve the apparent abruptness of the narrative between vs. 28, 30, and have been inserted in the text of the ninth century MS. H, where it is found, by some transcriber who thought it had been accidentally omitted from the text of his copy.

30. dwelt two . . . years in his own hired house] The Common Version reads "Paul dwelt," following the Greek text of Stephens, 3d ed., Elzevir, and Mill; the Revised Version reads "he dwelt," the Greek reading of Griesbach, Scholtz, Lachmann, Tischendorf, Alford, and nearly every recent critical edition including the Revisers' Greek. The reading "Paul" was probably inserted for clearness, because of the insertion of v. 29. During "two whole years" Paul dwelt in "his own hired house" or "apartments." The Greek word is used to signify the "hire" or "rent" paid, and also anything hired. It does not therefore warrant us in saying that he had an apartment only (as Plumptre), or that he did not have a whole house, for it designates the thing rented without regard to size; the Revised Version reads "dwelling." It is reasonable to suppose, however, that the apostle would live as economically as possible, since he was dependent now upon the gifts of Christians, Phil. 4:14, 15; for, as a prisoner, he could not sustain himself as at Corinth and Ephesus, Acts 18:3; 20:34; 2 Cor. 11:9. But was he a prisoner all this time? If so, why was his trial delayed for two years? There is no intimation of a release, but on the contrary the words following describe the condition of one detained; he "received all that came in unto him" implies that he was not set at liberty, and could not go about the city as was his custom elsewhere before his arrest; so those who wished to hear him came to his "dwelling," and he "received them." Such delay in trials was not uncommon. Paul had been detained two years at Cæsarea. The hearing of his appeal by the emperor would have to wait its turn; when it came up the records of the case from Festus may have been wanting, since they would be apt to be lost in the shipwreck; an order for an official copy would have to be sent on to Cæsarea, and the hearing postponed until the copy of the records arrived; thus the case would lose its place in the court calendar, causing longer delay in again reaching it. The constant references in the Epistles to himself as prisoner confirm this view, compare Eph. 6:19, 20; Phil. 1:1, 13; Col. 1:1; 4:3, 18; Philem. 1.

31. Preaching the kingdom . . . and teaching . . . the Lord Jesus Christ] Paul spent the two years "proclaiming" or "heralding" (for this is the literal and classical meaning of the Greek) the kingdom of God, and "teaching the things concerning the Lord Jesus Christ"—all the truths relating to his life, mission, character and doctrines—"with boldness," R. V.

Common Version.	Revised Version.
30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,	30 And he abode two whole years in his own hired dwelling, and received all that
31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.	31 went in unto him, preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.

He talked on these subjects with all who came to see him; he wrote to churches in distant cities, especially to the Ephesians, Colossians, Philippians, and to Philemon, during this period; he was constantly sending messages and messengers to them and receiving intelligence from them, and sometimes contributions from them. He had as companions for the whole or part of this time, Luke, Timothy, Mark, Tychicus, Epaphras, Aristarchus, Justus and others. Compare Col. 4:9-14; Phil. 2:25; 4:14-18; Eph. 6:21, 22.

no man forbidding him] Literally, "unhindered" or "unmolested." There is only one word in Greek for the four words of the English version (three in the Revised Version). It occurs in Greek versions of the Old Testament, as in that by Symmachus in Job 34:31, and in the Septuagint in Wisd. 7:22; but is most frequent in medical writers to describe the freedom of action of the pulse, of respiration, and of the muscles. Thus Luke shows the habit of his mind as a medical thinker at the close as elsewhere throughout his book. Paul, though a prisoner for four years—two at Cæsarea and two more at least in Rome—continued diligently and boldly to proclaim salvation through our Lord Jesus Christ. The Romans so far under Nero had not begun persecutions of Christians, and the Jews were afraid, no doubt, to raise a disturbance, lest they should be again expelled from Rome as they had been under Claudius, Acts 18:1. Thus Luke having completed his first purpose to assure Theophilus of the certainty of the facts concerning the Christian faith, Luke 1:4; Acts 1:1, closes his book. It has become a fashion for some modern writers to assume that the book closes abruptly, and to suggest reasons for the supposed sudden ending. But whatever curiosity the reader may have to know what became of Paul, and however strongly he may feel that his curiosity ought to have been satisfied by a continuance of the history, the closing sentence is too full, solemn and perfect in diction to support an assumption that the book is incomplete. It records, as Bengel says, "the triumph of the word of God." With Paul at Rome, the gospel had reached a climax; from Jerusalem it had won its way from city to city over Jewish prejudice and Gentile idolatry to the metropolis of the civilized world; thus the record of this triumphal spread of Christianity fittingly concludes the history of the Acts.

Suggestive Applications. 1. Providences may suspend, but not end, our work; we may have enforced rest for a winter, but resume work in spring. 2. A true Christian may find friends in unexpected places. 3. Reviewing the past, he will see many mercies to thank God for. 4. Disappointments and afflictions may open the way for larger usefulness to the Christian. 5. In every condition of life he will earnestly seek to witness for Christ. 6. Christian sincerity and zeal may partly, not wholly, conquer prejudice and unbelief. 7. The faithful teaching of the gospel will cause some to accept and some to reject it. 8. It is right to satisfy minds inquiring even from curiosity respecting religion. 9. Christian workers need not be surprised at partial failures; the apostle was baffled. 10. Be assured God has sent salvation to men, and some will hear it. 11. Two great themes for all Christian heralds are: to proclaim "the kingdom of God" and "the things concerning the Lord Jesus Christ."

APPENDIX.

Christian Unity. P. 39.

The earliest Christian creeds recognize the catholicity, or universality and unity of the church, and the brotherhood, the unity of all Christians. They do not make a distinction between the visible and the invisible church,* a distinction which came into prominence after the Reformation.†

What is the idea of *Christian unity* given in the Acts and in the New Testament?

A few passages only need to be cited to indicate the drift of the many on that subject; for, besides those bearing directly on the question, there are many more that indirectly inculcate the idea of unity. For example, in the account of the welcome Paul received at Tyre, in Acts 21 : 5, it has been shown how this scene points to the "solidarity" of feeling in the primitive church.‡ The quotations (from the Revised Version) present the idea of unity in the following ways:

1. *Christians are the body of Christ.*

"The bread which we break, is it not a communion of the body of Christ? seeing that we, who are many, are one bread, one body: for we all partake of the one bread." 1 Cor. 10 : 16, 17.

"For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit." "There should be no schism in the body." "Now ye are the body of Christ, and severally members thereof." 1 Cor. 12 : 12, 13, 25, 27.

"He is the head of the body, the church." Col. 1 : 18.

"So we, who are many, are one body in Christ." Rom. 12 : 5.

"*There is* one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, . . . till we all attain unto the unity of the faith, and of the knowledge of the Son of God." Eph. 4 : 4–6, 13.

These passages show that all Christians were believed to form one living body, in which there could be no schism, no division, without harm and danger to the life of that body. There could not be a rending into two hundred nor into two denominations without the body suffering, and being crippled in its growth and power.

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* "All catholic antiquity thought of none but the empirical, historical church."—Schaff, *Hist. Christian Church*, vol. i. § iii., and *Creeds of Christendom*, vol. i. pp. 9 and 822.

† Knapp, *Christian Theology*, p. 471.

‡ See Prof. Ramsay, *St. Paul the Traveller*, p. 300.

2. *Christians are one in Christ and he in them.*

"Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, *art* in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me." John 17:20, 21.

The union here prayed for was a unity which *the world could and would recognize*, as a proof of the divine mission of Christ. Is a mystic, invisible unity hidden beneath divisions into hundreds of rival and contending denominations, if the unity exists at all—is that a unity which will convince the *world*, or one which the *world* can perceive?

Whether *Church unity* is now possible, and how it is practicable, are questions outside of the present discussion. All that I am now attempting is a presentation of the New Testament idea of Christian unity. I am in no wise concerned now with inferences that may be made from that ideal. All are deeply concerned to know just what the Bible teaches respecting *Christian unity*. How this may affect *Church unity* in any period is quite a subordinate and secondary question.

Setting aside existing conditions in Christendom, and putting away as far as possible all prejudice that may arise from birth and education under more or less intense denominational environment, what is the *idea* of Christian unity set forth in precept and example by Christ and his apostles?

Did the apostles establish, and Christ sanction the founding of, churches of radically different types? Did divisions, virtual denominations, prevail in apostolic times, and with apostolic sanction?

Is this part of the "new light" which some modern critics say is "to break forth from the word of God"?

Divisions prevailed among the Christians at Corinth. They were splitting into no less than four embryo schisms: a Pauline church, a Petrine church, a church of Christ, and a church of Apollos.

Did the apostles sanction these divisions? Paul writes plainly, almost sharply, reproving these Corinthians for their divisions: "Is Christ divided? was Paul crucified for you?" See 1 Cor. 1:13; 2:1, 2; 3:1–3 ff. Thus also James and Peter reprove Christians for strifes and divisions, and urge unity in brotherly love. Compare James 4:1; 5:9, 16; 1 Pet. 1:22; 2:1; 3:11; 4:8 and 1 John 3:14; 4:20. Thus it comes

3. *That all Christians are brethren.*

This indicates their unity. This term "brethren" is applied to believers over 200 times in the New Testament. It implies relations similar to the unity of a family. "One is your Master [teacher], and all ye are brethren," Matt. 23:8. "This saying therefore went forth among the brethren," John 21:23; compare Acts 6:3; 7:26; 9:30. "They caused great joy to all the brethren," Acts 15:3, 23, and many other passages in the Acts and Epistles.

4. *The saints are the kingdom of God on earth.*

"The kingdom of the world is become the kingdom of our Lord, and of his Christ," Rev. 11:15. Compare the parables of the kingdom, Matt. 13:31, 32; Mark 4:26–32; Luke 13:18, 19. "The kingdom of God is at hand,"

Mark 1 : 15. "Yours is the kingdom of God," Luke 6 : 20. See also Matt. 6 : 33; Mark 10 : 14; Acts 14 : 22, and over a hundred similar passages.

Now a kingdom has an organic unity. Some have attempted to weaken the force of this figure as applied to Christians, by maintaining that a kingdom may comprise many smaller states; that it may be an *imperium in imperio*. It is true that subordinate governmental organizations may exist in any great empire or kingdom; but they must be *subordinate*, while the kingdom of which they are a part must have a real and a visible unity to be a kingdom. America has 45 states, but the state governments are *subordinate* and a part of one organic whole. Every American citizen owes allegiance primarily to the general government. The American Constitution does not say "We, the several states," etc., but "We, the people," etc. The citizen is an American, not simply a New Yorker or a Virginian. For America is not a mere federation of states; it is an organic nation; such is any true kingdom.

The Christian Fathers and the early church understood the New Testament to teach a real Christian unity, one that would be recognized by the world. This is evident from the earliest three great creeds, the Apostles', the Nicene and the Athanasian creeds.* Some modern critics think that they have found evidences of many types or forms of organization in the primitive church, and have attempted to show that the early historical interpretation of the church by apostolic men was a mistaken one. In the view of these critics, the New Testament in general, and the book of Acts in particular, not only describe but even sanction by precept and example divisions in the apostolic church, and the New Testament sets forth four or five distinct primitive types similar to the denominational divisions existing in Christendom.† This view boldly flies in the face of all the ecumenical creeds and councils, and of all ecclesiatical history in the first three centuries of the Christian era; for the first rudimentary forms of church belief that preceded the perfected Apostles' Creed recognized with more or less clearness the unity of Christians and the unity of the church.‡ The profoundest thinkers and the acutest critics believe that the New Testament emphasizes Christian unity and deprecates schism. Prof. Charles W. Shields, D.D., of Princeton University, says, "Christianity became a compact organization in the midst of pagan society, with its sacraments and its Scriptures; and it continued thus compact and undivided for some centuries afterward. In that one catholic, apostolic church we have an example and model of church unity, not only as consistent with Christian unity but as expressing and maintaining it. Indeed it is only in and through such church unity that Christian unity can find due and full expression. Without such unity it must remain as a vague ideal or crude sentiment, if it be not a mere pretext for schism and excuse for sectarianism." "The most factious sectaries are sometimes loudest in their appeals to the Christian unity which they have defied and obscured yet

* "I believe . . . in one holy catholic and apostolic church" is claimed to be the full form. See Schaff, *Creeds of Christendom*, vol. ii. p. 40 ff.

† See Prof. T. M. Lindsay in *Contemporary Review*, 1895.

‡ See Schaff, *History of Creeds*, vol. i.

cannot destroy."* In a letter to the writer Prof. Shields adds, "It is too late to read back our sectarianism or denominationalism into the New Testament." "I have maintained [in *United Church of the United States*] that denominationalism has practically torn the visible body of Christ limb from limb."

Among the many who have recently written on this subject the following from Prof. G. T. Stokes, D.D., of the Church of England, and Professor of Ecclesiastical History in the University of Dublin, Ireland, is worthy of some consideration. Commenting on Luke's account in the Acts of the concord among the early disciples, Prof. Stokes says, "The first disciples were all with one accord in one place. There was unity of spirit and unity in open manifestation to the world at large. Christ's disciples, when they received the gifts of heaven's choicest blessings, were not split up into dozens of different organizations, each of them hostile to the others, and each striving to aggrandize itself at the expense of kindred brotherhoods. They had keenly in remembrance the teaching of our Lord's great eucharistic supplication when he prayed to his Father for his people that 'they may all be one; even as thou, Father, art in me, and I in thee . . . that the world may believe that thou didst send me.' There was visible unity among the followers of Christ; there was interior love and charity, finding expression in external union which qualified the disciples for the fuller reception of the spirit of love, and rendered them powerful in doing God's work amongst men."—*Acts of the Apostles* (Expositor's Bible), vol. i. p. 85.

The objection to Christian unity on the ground that many churches and Christians in doctrine and life fail to conform to New Testament teaching, and that it is a compromise with sin not to separate from them, is an objection that proves too much, and leads to an absurdity or to a destruction of all church and Christian organizations. This view logically carried out would compel every Christian to wait for perfection in himself and others before uniting with them. And since all Christians are imperfect in this life, and to that extent sinful and unrighteous, it would be a compromise with sin on that theory to attempt Christian unity with any but perfect saints. This would require us to believe that Paul ought not to have accepted the fellowship of Peter, because of the latter's imperfect practice respecting circumcision and continuing to observe the Jewish ceremonial law; James ought not to fellowship with Paul, because of Paul's apparent denial of Christian works. This position would virtually condemn Christ himself for choosing a Peter, a Judas, and the ambitious "sons of thunder," among the twelve apostles!

Prof. Stokes adds: "Behold England nowadays, with its two hundred sects, all calling themselves by the name of Christ. Take the Christian world . . . spending far more time and trouble on winning proselytes one from the other than upon winning souls from the darkness of heathenism."—*Ibid.* pp. 85, 86.

The recent movements toward greater Christian unity among the great Protestant denominations, and toward the federal unity of great families of

* *Essay on the Four Articles of Christian Unity*, pp. 3, 4.

churches similar in name, as the families of churches representing various forms of Presbyterian polity, and of those again that bear the Methodist name and type, are strong evidences that the modern Christian belief is tending back to apostolic unity as understood in the first three centuries of the Christian era, and as the best expression of that oneness of his disciples for which Christ himself prayed.

It would be difficult to persuade the men of this age who are competent to organize and successfully manage the mammoth business operations which span a continent and circle the earth, that it is a mark of wisdom to sustain the 143 Christian denominations in America, and the 200 denominations in Great Britain, all professing to preach the one Lord and Christ. The need of closer co-operation is felt on every hand; the need of greater unity is finding expression in larger bodies in Christendom. The practical need of it is great; the moral effect upon the world of even an approximation to Christian unity has been and will continue to be the most powerful persuasive argument for the superiority of the Christian religion, and also the strongest and most convincing plea to the unbelieving soul personally to accept that religion and to own Christ as a personal Saviour.*

Community of Goods. Pp. 54–79.

The community of goods, in the early church at Jerusalem, has been variously explained, and sometimes perverted and misinterpreted to support visionary theories of communism.

The idea that property should belong to society rather than to the individual is of great antiquity. The Pythagoreans appear to have regarded the community of goods as one mark of the highest ideal state. Plato in his imaginary republic condemns private ownership of property as tending to dishonesty and greed, and allows it to the lowest class of persons, who are denied any share in the government of his ideal republic. No one who possessed private property could be a true citizen, in Plato's view. Among the Jews there were two sects or parties, the Essenes and the Therapeutæ, which practiced community of goods as early as the reign of the Herods. Thus the idea was not a novel one in Syria, even in the time of Christ. Writing of the early Christians at Jerusalem Luke says, "all that believed were together, and had all things common; and they sold their possessions

* Prof. Dr. G. T. Stokes puts this point with great earnestness: "There are some persons who rejoice in the vast variety of divisions in the church; but they are shortsighted and inexperienced in the danger and scandals which have flowed and are flowing from them. It is indeed in the mission field that the schisms among Christians are most evidently injurious. When the heathen see the soldiers of the cross split up among themselves into hostile ?] organizations, they very naturally say that it will be time enough when their own divergences and difficulties have been reconciled to come and convert persons who at least possess internal union and concord. The visible unity of the church was from the earliest days a strong argument, breaking down pagan prejudice. Then again, not only do the divisions of Christians place a stumbling-block in the way of the conversion of the heathen, but they lead to a wondrous waste of power both at home and abroad. Surely one cannot look at the religious state of a town or village in England without realizing at a glance the evil results of our divisions from this point of view."—*Acts of the Apostles* [Expositor's Bible], vol. i. p. 86.

and goods, and parted them to all, according as any man had need," Acts 2:44, 45, R. V. Again he says, "the multitude of them that believed were of one heart and soul: and not one *of them* said that aught of the things which he possessed was his own; but they had all things common." "For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet: and distribution was made unto each, according as any one had need," Acts 4:32, 34, 35, R. V. Then Luke describes two examples of the voluntary surrender of private property, showing the difference between the full and sincere gift by Joseph Barnabas and the insincere and deceitful gift by Ananias and Sapphira.

What was the character of the *community of goods* practiced by the early church?

A careful study of Acts 2:44, 45; 4:34, 35, and of the allusions to property in the Acts, enables us to make the following answers:

1. *The community of goods was local.* There was no trace of this practice in any Christian community outside of Jerusalem. It is doubtful whether it was universal even in Jerusalem. Schaff infers from Acts 12:12 that Mary the mother of John Mark "owned a house in Jerusalem." * Though this inference may not be well founded, it is clear from Acts 6:1–7 that some had more property than others. The practice even in Jerusalem was limited apparently to the needs of the poor disciples of that city. They did not sell and distribute all their possessions at once, but the acts of sale and distribution were several successive and repeated acts. The verb for "had," Acts 2:44, is εἶχον, "were holding"; the imperfect tense implying that they "were holding all things common." And in the first clause of v. 45 the verb for "sold" is in the imperfect tense, "were selling"; and the Greek for "parted" is again the imperfect tense. All these describe continuous acts. Hackett says these acts were "done again and again," the selling and distribution being made as the needs of the community required.

Turning to Acts 4:34, 35, and again in the distribution mentioned, "the frequency of the act" is set out and determined by the previous verb. That verb is ἔφερον, "brought" or "were bringing," and is in the imperfect tense, marking a continuous action, and is coupled with a present participle further denoting the same thing. Strictly interpreted, the language implies only that as a general rule the disciples in Jerusalem "were holding" their private property subject to the needs of all, and "were selling" it and "were distributing" the proceeds whenever there was a need for it.

2. *This community of goods was purely voluntary.* No disciple in Jerusalem or elsewhere was compelled to sell his private property as a condition of becoming a disciple. There is no recorded rule or law of the community or of the apostles requiring private property to be put into a common fund; see Acts 5:4. This was required by Pachomius and others in the fourth century as a condition of joining anchorite and monastic communities. Basil, Benedict and others who founded religious societies and monastic orders in the

* *Hist. Apostolic Church*, p. 462.

Christian church also required all members to give up private property to the community or order. But all the references to the practice in the Acts prove that it was a voluntary custom in the Jerusalem church. Peter says to Ananias, "after it was sold, was it not in thy power?" Acts 5:4. The sin of Ananias was not in giving a part only of his property, but in fraud and lying about it by pretending that he had given the whole when he gave only a part. He could have given a part only, and it would have been accepted, no doubt, had he honestly said that was what he had brought. All the gifts of Christians mentioned in the New Testament were free and voluntary gifts, and are commended chiefly because they were cheerfully made. "God loveth a cheerful giver," 2 Cor. 9:7.

3. *The community of goods soon ceased even in Jerusalem.* How long the practice lasted in Jerusalem we do not know. From James 1:9, 10 it is obvious that it did not prevail among Jewish Christians generally. As he was probably the head of the church at Jerusalem, the letter implies that the distinction of "rich" and "poor" had been revived to some extent at least, even in that city.

4. *The church at Jerusalem became conspicuous for its poverty.* Frequent contributions were made by disciples in foreign cities to help the church in Jerusalem. See Acts 11:29; 24:17; 1 Cor. 16:1–3. It is not a certain but a natural inference that this poverty was due in part to the selling of private property and to lavish giving under the impulse of a new affection.* The phrase in Acts 4:34 looks like an impulsive, lavish giving, which might, however, make the church richer in spirituality though poorer in temporal things; hence the apostles, though guided by the Holy Spirit, might not deem it best to restrain such a voluntary and conspicuous assertion of a true principle in the kingdom of God: "Let no man seek his own, but *each* his neighbor's *good*," 1 Cor. 10:24, R. V.

5. *This practice offers no adequate justification for monasticism.* Seclusion from society, with voluntary poverty, celibacy, and rigid discipline of the body, are characteristic features of monastic orders. They usually practiced community of goods. Such societies have existed among Brahmins, Buddhists, Jews, Christians and Moslems. Among Christians, since the fourth century, there have been various orders of anchorites, monks, nuns, and friars, adopting community of goods, the individuals often being in the most abject poverty, living by begging. They became so objectionable to the welfare of the state that in several countries of Europe these religious communities have been suppressed by law and their properties confiscated to the government. This was done in Spain as recently as 1834, and in Italy in 1866 and in 1873.

The theory of community of goods, in an ideal society in which each should share in the temporal blessings possessed by all, has found advocates in nearly every age and country for more than 2000 years. Plato set it forth in *The Republic*, his ideal state; it was the dream of Sir Thomas More in *Utopia*, and it was practiced by the Essenes, a Jewish sect in the time of our Lord. The Christians of Jerusalem did not borrow the idea from Plato nor from

* See Stokes, on Acts, vol. i. pp. 198–200.

the Essenes, for the Essenes made it compulsory to have all property in common. See Josephus, *Antiq.* 18 : 1, 5; *Wars*, 2 : 8, 3. The early Christian idea was noble, and voluntary as well as unselfish. It was the enthusiasm of a holy, overpowering love for Christ and for his disciples, that followed the pentecostal blessing.

From mistaken views of this principle of love which lies at the foundation of the kingdom of God on the earth, and from a perversion of the principle, came the various monastic and other orders in the Latin, Greek and eastern churches, which were essentially based on the communistic idea.

But many of the communistic movements have not been of a Christian type. Even in Plato's *Republic*, where the women were to be educated like the men, the sacredness and purity of the family were destroyed by his advocating a community of wives. In More's *Utopia* community of goods did not extend to wives, but all disagreeable work was to be done by *slaves*—a strange class, contrary to the Christian ideal state or community. The experiments of Robert Owen, of the "Economites" and of the "Shakers" were only modified by, not based upon, strictly Christian principles. Monasticism destroyed the family, and introduced strong temptations to impurity and vice, which were often too great for its members to resist.

It cannot be shown that the New Testament inculcates the principle, or that the history of Christianity affords any encouraging instance, of the community of goods. The principle that the disciple is a steward for God is set forth in various parables of the Lord, and remains the basis of the kingdom of God on earth. This position he is not to abdicate, nor is he to transfer his personal responsibility as God's steward to the church itself, nor to any society claiming the authority of the church. "Each one of us shall give account of himself to God," Rom. 14 : 12, R. V. See Luke 16 : 2; 1 Cor. 3 : 13.

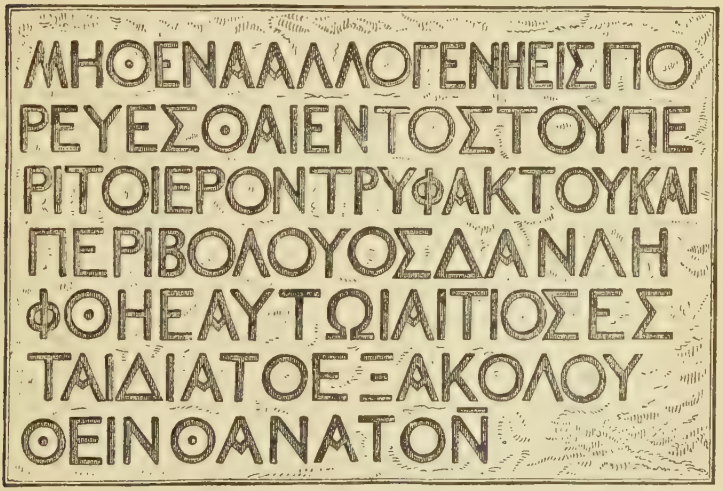
Inscriptions in the Temple. Pp. 57 and 274.

Stones were fixed in the wall or balustrade around the temple, and according to Josephus these stones bore inscriptions in Greek and Latin, warning Gentiles not to enter the courts of the temple upon pain of death. See Josephus, *Wars*, 5 : 5, 2, and *Antiq.* 15 : 11, 5. The Gentiles were allowed to enter only the *outer* court, called the court of the Gentiles. The warning inscriptions were upon stones placed in the wall between the outer and the inner courts.

M. Clermont Ganneau found an inscribed stone in 1870 buried in the earth near the so-called *Via Dolorosa*, a street in Jerusalem. The inscription upon it as shown herewith is translated: "No alien to pass within the balustrade round the temple and the enclosure. Whosoever shall be caught [doing so] must blame himself for the death that will follow." Josephus further says, "The colonnades [of the temple] were 30 cubits [about 45 feet] broad, and their entire circuit, including the Antonia, measured six furlongs. The open space was paved throughout and variegated with stones of every kind. As you advanced through this to the second court of the temple, you came to a stone balustrade, drawn all round, three cubits [four and a half feet] in

height, and of exquisite workmanship. On this stood tablets at regular intervals, setting forth the law of purification, some in Greek, others in Roman letters, that no foreigner was permitted to enter within the holy place; for so the second court of the temple was called. It was ascended from the first by 14 steps, was quadrangular at the top, and surrounded by a distinct wall."—*Wars*, 5 : 5, 2, Traills' and Isaac Taylor's translation. Again he says, "Such was the first inclosure [of the temple]; and not far from it, in the middle, was the second (court), reached by a few steps, and surrounded by a stone balustrade for a partition, which prohibited by inscription any alien from entering under penalty of death."—*Antiq.* 15 : 11, 5.

Such an inscribed stone (perhaps the one noted below) was, no doubt, seen and read by our Lord and the apostles as they went in and out from the temple courts. Josephus states that there were several of these stones or pillars at regular intervals in the wall or balustrade. The discovery of this stone is a remarkable confirmation of the general accuracy of Josephus in his descriptions of the temple, and incidentally of the precision of the narrative in the book of the Acts.



GREEK INSCRIPTION ON ONE OF THE STONE PILLARS THAT STOOD AROUND THE TEMPLE IN JERUSALEM.—For translation, see above.

Sorcerer or Magian, and Exorcists. P. 173.

There are four passages in the Acts which refer to persons popularly thought to be closely allied by their superstitious practices. But they describe *three* quite distinct classes:

1. The "sorcerer," or properly the *magian*. To this class Simon of Samaria and Bar-jesus or Elymas of Cyprus belonged, Acts 8 : 9–24 and 13 : 6–11.

2. The maid with a "spirit of divination," or more strictly "a *Pythoness*," at Philippi, Acts 16 : 16–18—one who was thrown into a condition of rhapsody or semi-trance, and had powers similar to modern ventriloquists. This class professed to foretell events for individuals and communities, like the ancient eastern oracles, and were often regarded as having superior knowledge of the secret purposes of the gods.

3. *Exorcists*, who professed to have the power to cast out evil spirits, which were believed to get possession of certain persons and impel them to evil. Of this class were the seven sons of Sceva the Jew at Ephesus, Acts 19 : 13–16. While these seven sons of the Jew were strolling pretenders, yet it is true that *exorcism* became a Christian practice. The simple word of a Christian was believed to be sufficient to cast out an evil spirit, so Tertullian and Origen say. Later the Roman Catholic Church sanctioned exorcists as a lower order of officers in the church. The Greek and Latin churches used formulas of exorcism at baptism. Even Luther and Melancthon were in favor of retaining the practice at the Reformation; but the Reformed churches rejected it. Yet the earlier prayer-books of the Church of England, for example that of Edward VI., had a formula of exorcism which ran thus: "I command thee, unclean spirit . . . that thou come out of this infant." This class of ancient exorcists seems to have had some resemblances to the magians, especially to that branch that followed "sorcery"; yet they were not the same. An exorcist primarily meant "one who exacts an oath," or who is "put to an oath"; that is, one who adjures, and thence one who by adjuration or incantations expels evil spirits. A magian might profess to do this, but it was not the chief work of that class.

The magian was of a most ancient guild, first known perhaps in Chaldæa, and from thence passing into Media. Recent investigations do not sustain the theory that the class was Persian or of Persian origin, or that they were of the Zend religion. The Zend-avesta does not recognize the magi or their studies.

The two sorcerers Simon and Bar-jesus or Elymas, named in the Acts, were properly *magians*, for the Greek words used to describe them come from a Babylonian stem μαγος, meaning "wise," and thence also magic. This class, half-learned and scientific, yet half-superstitious, was widely diffused over the earth. The magicians and enchanters of Egypt, of Chaldæa, the magi from the East, the "medicine men" among North American Indians and among the African tribes, and those of the Pacific islands, bore some relations near or remote to one another; though the latter are extremely ignorant, while the former were often among the most learned of their time. Thus Daniel belonged to the magians, the most learned of Babylonians, who were in arts, science and literature the most advanced nation of that period.

So the influence of Elymas on Sergius Paulus, the Roman governor of Cyprus, was not that of an ignorant, strolling vagabond fortune-teller. The ancient estimate of this class of magians was widely different from some modern popular views of their character. Historical researches show that the magians ("sorcerers") were learned, and were the representatives of some system of religion. They were in a widely different position to the

modern gypsies and strolling fortune-tellers. They were often called upon to explain strange portents and to foretell events, because they were students of nature, and were believed to have superior knowledge of her secrets. The wisest of ancients gave themselves to the study of the hidden things of nature, and were highly honored at courts and everywhere for their wisdom.

This real or supposed knowledge put them in this respect in the ranks of learned men. The line between scientific study into the processes of nature through astronomy, chemistry and other physical sciences of that day, and the using of guesses at nature's secret processes for unlawful, superstitious and selfish ends, was not clearly drawn. A person might be a true magian, a true forerunner of Newton or Lord Kelvin, or a true prophet like Daniel. Others might belong to this class, being honest students of nature at times, and yet use the rudimentary knowledge then attainable for the practice of magical arts or for sorcery. Possessing or pretending to possess these great powers, and then being at the same time the representative of a powerful religious system, would naturally give the successful agent a wonderful influence over rulers and people.

Thus "Bar-jesus represented the strongest influence on the human will that existed in the Roman world, an influence which must destroy or be destroyed by Christianity, if the latter tried to conquer the empire." * In this view the judgment that fell upon Elymas, striking him blind, takes on a broad meaning and a great significance in church history. The crisis was great: the representative forces of paganism and of Christianity were confronting each other; the Roman world was looking to see which was the stronger, which would be owned superior of heaven. In such a mighty crisis a sign from heaven was the only decisive evidence that would appeal successfully to the Oriental mind. Man was not disappointed: that sign was given.

Languages of Asia Minor. P. 189.

The reader of apostolic history must not forget that the people of Asia Minor were subject to a foreign power; for the people of those regions in New Testament times were not originally Romans nor Greeks. They had been conquered by the Greeks, and later by the Romans, and were compelled to submit to the Roman rule. The language of their conquerors had spread over the Asiatic provinces to a greater or less extent, especially the Greek tongue spoken by Alexander the Great and his followers. The Latin language was not so widely understood in Asia Minor as the Greek.

Meanwhile, the native languages and dialects of these districts or provinces were not wholly forgotten. The people thus became bilingual in speech, and masters of two and often of three languages. Thus the inhabitants of Lycaonia understood Paul when he spoke in Greek, yet when greatly excited relapsed into their mother or native tongue, as persons are apt to do under such circumstances.

The precise family or group of languages to which the native dialects of

* Prof. Ramsay, *Paul the Traveller*, p. 79.

Lycaonia and of other provinces of Asia Minor belonged has been much disputed. It is generally conceded, however, that not one, but many dialects existed in these regions. Some are of opinion that the native speech of the Lycaonians was a corrupt dialect of the Greek; others, with greater probability, have maintained that it was a language of the Semitic family, allied to the Hebrew. But it is obvious that it was not Hebrew, or Paul would have understood it, since he spoke that language fluently. The question cannot be decided in the present imperfect knowledge of those ancient people. Further explorations at Lystra and elsewhere may throw additional light upon their history, to clear up this and other interesting questions now obscure. See Ramsay, *St. Paul*, p. 119.

Elders, Bishops. P. 192.

The word πρεσβυτερος, "elder" (and "elders"), occurs over 15 times in the Acts, and frequently elsewhere in the New Testament. See Acts 4:5, 8, 23; 6:12; 11:30; 14:23; 15:4, 6, 23; 16:4; 20:17; 22:5; 24:1; 25:15. The term ἐπισκοπος, "bishop," "bishopric," or "overseers," is found only twice in the Acts—Acts 1:20 and 20:28—and about five times only elsewhere in the New Testament—Phil. 1:1; 1 Tim. 3:1, 2; Titus 1:7; 1 Pet. 2:25. "Elders" (Heb. *Zakain*) were recognized in Old Testament times, and as rulers of synagogues in the time of Christ. The word originally signified "old men," Gen. 50:7; Ex. 3:16, and then rulers or magistrates, probably because elderly men were appointed to administer justice, Deut. 19:12; and it is translated "senators" in Ps. 105:22. In New Testament times "elders" were associated with priests and scribes as ruling the people, Matt. 16:21; Acts 4:5, 23; 6:12 and 22:5. Thus the term was transferred to persons in the early Christian congregations, not only those in Syria, but also in the Greek cities of Asia Minor, Acts 14:23; 15:2, 23.

The term ἐπισκοπος, "bishop," literally "overseer," is used by early Greek writers to designate inspectors or delegates sent by Athens to oversee civil affairs in her subject-states.* The Greek version of the Old Testament also used it to designate certain officers, in Num. 4:16; 31:14; Isa. 60:17. It was used to designate persons with certain duties in the early Christian churches, especially in Gentile countries, as Phil. 1:1; Acts 20:28. It is also used to designate the apostolic office from which Judas fell, Acts 1:20; and once it is applied to Christ himself, 1 Pet. 2:25.

The uses of these terms now and in ecclesiastical history are entirely outside the scope of this book. So also are the controversies and discussions over the precise meanings of the terms, and the nature of the office and duties they designate.

How are the terms used in the Acts?

1. It is clear that the term πρεσβυτερος, "elder," and the term ἐπίσκοπος, "bishop" or "overseer," were sometimes used to designate the same persons. For example, it is said in Acts 20:17 that Paul "called the elders [margin 'presbyters'] of the church" of Ephesus. In v. 28, in addressing these same

* Aristophanes, *Birds*, 10–22; compare Cicero, *ad Att.* 7:11.

elders, he calls them "bishops [A. V. 'overseers'] to feed the church." There seems to be a similar use of the terms as equivalents in Titus 1:5–7; for Paul says he left Titus in Crete to "appoint elders in every city . . . if any man is blameless." "For a bishop must be blameless," he adds, implying that the terms applied to the same person and officer. See Revised Version.

2. The two terms are nowhere used together in the New Testament purposely to mark orders distinct from each other. Compare Phil. 1:1 with 1 Tim. 3:1, 8 and Acts 20:17, 28.

3. The "elders" was the earlier designation, the "overseers" or "bishops" later. Some hold that the "bishops and deacons" at Philippi, Phil. 1:1, were the same officials as the "elders" of Ephesus, and that "he that ruleth," προϊσταμενος, at Rome, Rom. 12:8, and those who "are over you in the Lord," 1 Thess. 5:12, refer to similar officers.

The terms elder and bishop seem to be used by Paul in his Epistles to Titus and to Timothy to designate persons having the same duties, though many holding to the Episcopal form of church organization stoutly dissent from this view.

The term used in Acts 14:23, χειροτονήσαντες, "appointed" or "ordained," literally means "stretching out the hand" to vote, hence to choose by a vote. Again it seems sometimes to be used in the sense of "designate" or "appoint," as in Acts 10:41. But even then it is an open question whether it is not used in the more primitive etymological rather than in the later sense, and therefore represents God the Sovereign stretching out the hand as kings did a sceptre, thus showing special favor to the twelve witnesses. Paul uses the term in the broad sense in speaking to Titus, "who was also appointed by the churches [that is, 'by a vote'] to travel with us," 2 Cor. 8:19, R. V.

Do these terms indicate the existence of different *types* of church government among the early Christians? Do they not rather indicate different *names* or *titles* applied to persons with substantially the same duties in different churches? The facts evidently have been very widely understood to be consistent with the latter view; for this is admitted by some of the ablest critical scholars among the adherents of modern Episcopal forms of church organization. Those who would excuse the schisms and divisions among Christians, or justify them as if they were in accord with Christ's appointment and had apostolic sanction, may think they see herein distinct *types* of church organization in New Testament history. Christ's high-priestly prayer in John 17, and Paul in 1 Cor. 1:11 to 3:23, make a strong plea for unity rather than for the division of Christians into many sects.

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